The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 23.—WHOLE NUMBER 959.

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . 6 1-2 "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 "
In Calvary Church . . . . 8 " and 6 P. M
In Church of The Annunciation . . 6 " and 6 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In Church of The Holy Apostles . . 8 "
In Grace Church Brooklyn Heights,. 6 " and 6 "

Calendar for August.

5. Ninth Sunday after Trinity.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

September.

2. Thirteenth Sunday after Trinity.
9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19. Ember Day.
21. St. Matthew the Apostle. Ember Day.
22. Ember Day.
23. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

Poetry.

For the Churchman.

St. James, the Apostle.

Noontide in Galilee and cloudless skies!
The anchor'd boats sway gently on the tide,
And the fair lake is like an azure shield
Dappled with gold. The fishermen repose,
Shelter'd by drooping sails on the hot deck,
Or on the leafy shore, with skilful hands
Mending their nets, worn by the midnight draught,
And tranquilized by the soft rippling waves,
And by the rainlike rustle of the palm,
But heeding neither—others still untir'd
Yet drag the deep—when lo! a stranger comes,
Not all a stranger, and in tones that stir
Mysterious tremors in the heart, saith, "Haste,
Arise, and follow me, ye shall catch men."
Then passeth on, and saith to other twain
"Follow ye me." They rise up at the word,
Their boats, their nets, their kindred and their home,
Their long-accustomed calling on the deep,
And the rude liberty they lov'd, forsake,
To be the servants of the houseless and to share
Rebuke and calumny for Jesus's sake.
Oh ye who dwell in palaces, count ye
Their sacrifice uncostly? 'Twas not much
Indeed they left, and yet they left their all.
The meshes of the world as closely cling
Round boor and artizan as throned prince.
'Tis but a little more publicity,
And the poor difference of names that draw
The line 'twixt life's extremes. The passions war
And the affections kindle with like heat
'Mid petty things as great, for all alike
Are petty in true wisdom's view, and great
Thro' custom to self-interest. To give
The heart, the soul, the mind, the thoughts to Christ,
As did the Boanerges, asks not less
Rigid self-mastery in obscure and low,
Than if surrender'd sceptres were the price
Paid to win Christ. Nay the entanglements
Of poverty, and the harsh dissonance
Of life made servile to caprice of pride,
Demand a heavenly temper to rise free
And pure above them. Blessed are the poor,
Not that their task is easy, but their cross
Heavier and like to Christ's, and they who learn
To bear it willingly therewith are led
Up to an eminence from Earth retir'd,
Where all things are transfigured, and the light
Of the true life breaks forth and gives to time
The hue and semblance of eternity.

Waddington. J. H. H.

Selected Matter.

From the Christian Remembrancer.

The Incarnation the Central Doctrine of Christianity.[*]

Now, what is, first of all, the distinctive supernatural element in Christianity? The question requires a careful answer; therefore, let "the old Catholic Doctors and Fathers" answer it for us. And we appeal, without hesitation, to their verdict, that it is no other than the Incarnation of our Lord and Saviour, Jesus Christ. The manner in which they use, with one accord, a single expression, of frequent occurrence in their writings, were sufficient evidence, if there were no other, that such is their view of Christianity. That which they call οἰκονομία, *the* one great "provision" of God for men,—*the* dispensation, arrangement, or disposition of things, by which all else was rendered possible, and in which all else is included—this evidently was, in their view, the distinctive supernatural element of Christianity;—this was its "formal cause," or that which makes it what it is. Now, *uno ore*, to the Incarnation it is that they apply the term with this stringency, comprehension, and exclusiveness. And the position is as indisputable as it is Catholic. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath revealed Him," is the proper charter and transcript of the last revelation of God to man.

The new and mighty Fact which "was in the world," having not been in it before, was not the opening merely of higher views of Providence, or more enlarged conceptions of an almighty and loving Creator; nor yet, again, the revelation of the existence and operation of a gracious and sanctifying Spirit;—these, it is true, were disclosed in increased measure, as glorious accidents of the august central Subject of the new dispensation; but they were not the essence of it. That Fact, that Centre, that Essential Verity, is the "taking of the manhood into God!" True it is that Christianity is also emphatically, the Dispensation of the Spirit; emphatically, yet not distinctively. Emphatically, because it was therein poured out in fuller measure and to more complete purposes; yet not distinctively, because it is certain that the Holy Spirit was, to a certain degree, given to the old world. Such passages as, "My Spirit shall not always strive with man;"—"Where is He that put His Holy Spirit within him?"—must be taken as proof positive of this. Nor are St. Chrysostom and others to be thought to contravene this, when they assert that the Spirit was the peculiar gift of the Gospel. The *regenerating* Spirit was its peculiar gift, no doubt, and this is what they meant; now, this is resolvable into the same position which we are insisting upon; for the medium by which the Holy Spirit works this regeneration in us, is no other than that of uniting us to the Word made flesh. This admitted, then, the next inquiry is, as to the specific place and office claimed for the distinctive element thus ascertained. And the answer drawn from the same source of Catholic consent, is no other than this, that It claims to be the Object of saving Faith, and the direct Cause and Instrument of Salvation, Sanctification, and Glorification. Participation in It, union to It, is the constitutive condition of the faithful. We are aware that, in saying this, we are but reiterating the positions of Hooker; and that "voice of the wise of old" which spoke in him, has happily found an echo in our day, in the person of one whose theological writings are justly growing to be esteemed as bulwarks of the faith, second only to those of Hooker, of Bull, and of Pearson. With some apology for divorcing them from their context, in which alone their weight can be fully appreciated, we gladly borrow the following remarks from Dr. Mill:

"What then says the beloved disciple of Jesus Christ, in my text, as to the truth by which alone men are joined to the Apostolic fellowship, and by which, in that fellowship, they are saved? He distinctly declares this to be the believing reception of that Eternal Life, which, once hidden in the bosom of the Eternal Father from all created sight, was in the later ages manifested to mankind, in the person of the Eternal Son. The Life thus manifested—the Word of Life in St. John's Discourses, is no *ens rationis*, no ideal conception of the higher faculties exclusively; it was what he and his followers had seen and looked upon, and handled; it was, in other words, a true, and visible, and palpable Incarnation of the Eternal Word,—very Man of Man, even as He was very God of God. And, that we may not mistake the importance of this; not only does the Holy Apostle thus present it, with singular reiteration of speech, as certain matter-of-fact, but he makes it also inseparable from the ideal conception of that truth by which alone we are sanctified and saved. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." And this, as he continues to state, is that spirit of anti-Christ which was then already in the world—the anti-Christianism, in his view, lying in this—that, in denying the Son, *i. e.*, the Son as actually Incarnate, this spirit did, in effect, deny the Father also.

"The truth, therefore, which the Apostles called on every one to confess, was not an opinion, or a conclusion, or a sentiment, but a fact: the fact that He who was in the beginning with God, and was God, was made flesh, and dwelt among us; that it was He, the Son of God, and principle of Eternal Life, that lived and suffered, that died and rose again, as the Gospels tell, for our salvation from sin and death; that it is He whom, now seated in the glory of the Father, we expect to come again to judgment: a fact, which, received as a truth, necessarily makes all other facts insignificant in comparison; which, as a fact, and as a fact only, is the object of what is properly termed faith or belief—and which cannot, without altering the whole nature of that belief, be taken as the mere expression of any ideal truth,—this *fact* it is which Christian faith is required to receive, and which, *thus received*, becomes the centre and principle of Christian love, and purity, and righteousness." (*Pp.* 14, 15.

"Here is a further step in this old, approved scheme of Christian teaching. The spirit which receives, simply as a fact, the fundamental truth of the Incarnation of the Son of God, for our redemption, receives necessarily in the same view, the ordained means, through which the knowledge and perception of its benefits are extended to us. As the Divine Founder of the Church, in his discourse with Nicodemus, propounded certain very mysterious truths, expressly as earthly things, through which we were to ascend to heavenly ones—to the doctrine of His descent from above, His subsistence there, even when Son of Man, His elevation on the Cross, for man's deliverance from death, His resumption of heavenly glory—even so is it of necessity in His mystical body. To the heavenly mysteries which the Church is ordained to teach of her Lord Incarnate, dead and risen, are ever conjoined these same earthly mysteries, or instruments of appliance with which she is divinely furnished, for imparting the virtue of heavenly things to all her members." (Pp. 30, 31.

"Such, then, is the system which we may now venture to designate as the Catholic one: being, without question, the rule on which the Church founded by the Apostles has proceeded, from the first, in administering the truth and means of salvation: our sacred offices, our Liturgy, our Catechism, bearing witness to its continued existence, and its continued recognition by ourselves." (Pp. 32, 33.

Now, the misconception, or misplacing of this distinctive Fact of Christianity it is, we have asserted, that forms the surest source of all error in the practical inculcation of Christianity. According to this right conception, Christian men are beings awfully endowed with a supernatural life, in virtue of their unbroken sacramental participation of God in Christ. They are this; no less than this; no more than this. And, seriously mistaken, more or less, and liable to dangerous practical views, must their system be, who assign any other than this due position to the central truth of all; who assign to Christ a place and office in the economy any way differing from this; who either misconceive the fact of the Incarnation itself, or ignore, impair, and exaggerate, the sacramentality through which it becomes the life of the world. Of those who invalidate the fact of the Incarnation itself, the Athanasian Creed speaks sufficiently. Our present concern is with systems which admit the fact, but err in their conception of its application to the life of faith.

We have already spoken of one system in which Christ is, in some sense, diligently preached; but in which its due office, and sovereign central position is evidently not assigned to the Incarnation; the effects of that would seem, in that scheme, to be limited to what was, of course, one of the greatest of its included purposes—the reconciliation of God to man by the death of Christ. This school, by their direct denial of sacramentality, effectually shut out the Incarnate Word from any participation in the work of sanctifying; this office, while attributing, and rightly, to the Third Person of the Trinity, they did not rightly in refusing to admit that the particular operation whereby He sanctifies, is, the uniting us to that Incarnate Word, and Him to us. It is carefully to be noted, however, that, while they thus misconceived the system of Christianity, and mistook its true centre, they still conceived of it as *a* system, and assigned *a* centre to it. The Atonement was, in their view, the centre of the doctrinal system of the Gospel. Of course, the misplacement of the gravitating point was sure to lead to many serious errors; at the same time, it is in itself a strong testimony to the energy and vigor of a systematized view, as compared with a loose, fragmentary conception, and to the probability that the Gospel revelation must intend such a view as an integral part of a rightful acceptance of it,—that, with this system, thus dislocated, and (as we have shown) theoretically untenable, and even absurd, the advocates of it both realized in their own persons, and also led their disciples to realize, so many lovely fruits of the Spirit. Taking the Cross as the whole sum and substance of the revelation of God to man (not as one ἀπαύγασμα only, though a most excellent and glorious one,) of the great central sun of the Incarnation, they fixed upon the mighty outpouring of Divine Love which was there exhibited the concentrated gaze of an answering love and adoration, and, in the strength of that adoring love, did, many ways, great things. Nay, such was the zeal and life which they both manifested and awakened, that they would not have failed effectually to rekindle the decaying life of the Church, had but the instrument with which they sought to effect this, been really that which was sent down from Heaven for the purpose. But they did fail; they failed to present any such front as should be an answer to the Romanists on the one hand, and the Dissenter and Rationalist on the other; they failed to reproduce the life of faith of other ages; and thus they are to us a standing monument that belief in facts, without the acceptance of system, that πίστις, without the ἀναλογια τῆς πίστεως—nay, that Christian zeal, and love, and holiness, without the fulness of Christian doctrine—are powerless to do the great work of the Gospel; that the sacramental principle and the incarnate Lord, as the one mysteriously conveyed Gift of it, must be accepted, under pain of failing to believe and teach the actual thing, Christianity.

We might speak, in like manner, of the mischiefs which have accrued under other systematic views of Christianity. It is the boast, and, in one point of view, the legitimate one, of the mediæval theory, and of those who, in the present day, uphold it, in all its articles, that, if it did nothing else, it preserved intact the belief in the proper Incarnation of the Son of God. It did so; at least, to this extent, that, from the array of sensuous circumstance with which those ages surrounded the Eucharistic exhibition of it, they suffered not any doubt to exist as to whether they believed it or no. And, doubtless, they did believe it; whether or not with any implicit error as to the present relations of the Manhood to the Godhead, let Hooker answer![*] That, however, the Word was really made Flesh—this truth it would seem that the system of those ages was the Providential means of conserving to us. But whether, when we come to inquire of the practical bearing which was given to the truth thus conserved, the deflections of those times and that system from the true orbit may not be traced to misapplication, in this respect, is a question which may most reasonably be raised. True it is, no one will deny it, that their system is highly sacramental; true, it teaches a proper conveyance of the Incarnate Word into the soul; but, not to speak now of the more trite objections which lie against their view of this mystery, must it not be said that it is in a far larger proportion—surely an undue one—Sacrificial than Sacramental? No one can say that there is here any failing to make before God and man the high Memorial which was ordained as one of the great aspects of the Eucharist; the ordinary controversy with them is solely whether they do not set it higher than is written; but is the sacramental side, the side of communion, insisted upon with equal earnestness and fulness? Is not the frequency of "hearing" the rite, which is enjoined, compared with the great laxity and infrequency tolerated as to "communion,"[†]—is not this (to say nothing, once more, of the serious defect charged upon the manner of reception,) somewhat of an answer to the inquiry?—the one strongly urged as a daily act, the other, if we understand aright, required only yearly, if even then, and urged but falteringly at any time,—does not this indicate a feeble exhibition indeed, in practice, of the great truth of "our life in Christ?" So, again, does not extravagant doctrine, as to "merits," clearly spring from a relaxed consciousness of the same mystery? But time forbids us to dwell on these points, and we therefore only throw them out in illustration of our position. Still less can we pause to develope, even if we felt any confidence in our competency for the task, the error of modern Rationalistic views of the Incarnation—whether that which explains the fact away into a myth, or that subtler one which, admitting the simple reality of the fact, yet imparts to the doctrine "an abstract and generic character," thus reducing the Incarnation to a mode of something else, of which the "gnosis" of the upholders of this view is the only exponent.

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[*] From a Review of Mill's Five Sermons on "The Nature of Christianity."

[*] L. E. P. Vol. iv.

[†] *E. g.* I cannot but express a most feeling and deep regret to see the insensibility of most Christians at this time towards the Holy Communion. . . . The Council of Trent, wishing to revive that frequent Communion which has fallen so much into disuse among the laity, does not, indeed, command you, but entreats you, to be moved by the consideration that it is . . . . the seed of immortality, preserving our souls unto eternal life. . . . Now, alas! our altars are deserted—*the people no longer hunger for this spiritual food, and scarce think it any part of their duty to join the priest* in partaking of this heavenly banquet. The writer goes on to recommend "spiritual communion," hopeless of persuading his readers to actual participation.— (Glover, on the Mass, page 90, 1843.)

Funeral Sermons.

Clergymen, particularly those in the country, are often embarrassed by the pertinacious and unreasonable demands made upon them by members of their congregations and others, for discourses at the funerals of deceased relatives. We insert, therefore, with much pleasure, the following judicious remarks of the excellent Bishop of New Hampshire, in his Annual address, to the late Convention of his Diocese, as given in the Christian Witness;—and trust they will be duly pondered, especially by our lay readers:—

In connection with the mention of this solemn service, I think it proper to call your attention to a subject which I esteem of some importance in the line of pastoral duty, and on which an expression of my views has been solicited. The subject is that of the delivery of what are called funeral sermons—or sermons having certain characteristics fitted to the occasion, and introduced as a part of the religious solemnities belonging to the interment of the dead. It must have struck the attention of all observers acquainted with the services of the Church, and to some have seemed remarkable, that in the service provided for use at the burial of the dead, no mention whatever is made of a sermon; nor in the burial service proper does there seem to be any place where a sermon can be consistently introduced. Now it is presumed not to admit of a doubt, that the Church intended to prepare and set forth a form of service, that should be every way appropriate, and amply sufficient for the demands of the occasion, and that she considered the form set forth to be of that character. The inference is easy and natural, that she did not and does not expect, much less require, of her ministers, on that solemn occasion, that they appear as public teachers. She takes the occasion wholly to herself, for the purpose of carrying the minds of her afflicted children through a particular course of prayer and silent meditation. This consideration in my mind has weight. But turn we to other views.

Among the numerous denominations to which the sect principle has given being around us, survivors, in conformity to public opinion and custom, almost as a matter of course, request the delivery of special sermons at or near the interment of deceased friends. The clergy of our Church, partly perhaps in deference to such opinion and custom, extraneous as it is to the Church, and partly in unwillingness to be behind any in abundance of labors, have, with some misgivings, to a great extent conformed their own practice. From this course I withhold, as I humbly trust, no due respect.

The conclusion to which my own mind, taking all things into account, was long since brought, and to which my practice in the pastoral office has generally been conformed, is this—that funeral sermons ought not to be desired, nor expected, nor called for on the part of surviving friends; that nevertheless, when cases occur of an extraordinary character—extraordinary in the cause or time, or other circumstances of death; or in respect to the great worth or acknowledged usefulness of the deceased—all to be judged of by the pastor, who can best see whether the circumstances admit of a powerful address to the hearts of the living—they be considered admissible and proper. But cases of this kind, in my estimation, do not often occur, and if they did, would soon lead, by their frequency, to an extending of the rule to even their exclusion.

The preacher's object should be in chief to move the hearts of the living in favor of Christ and salvation—in small part to honour the dead; in no degree to feed and gratify friendly partialities by eulogy; and, least of all, by censorious strictures at once to wound the living, and to countenance in the unfriendly those enmities which should not have existed at all,—which certainly should not follow the dead. Who does not know that men cease to be affected with representations and discussions of character, however touching, that are made common by frequent repetition? In places where such sermons are frequent, I apprehend it will generally be found that very little is thought or remembered of the sermon except in regard to that which should not have been uttered at all—the opinion entertained by the preacher touching the character of the dead.—Men listen with habitual indifference. The pastor, being often called on to prepare himself on the same subject, and for the same occasion, soon finds it impossible to meet it with fresh and affecting views.

As respects another point, I observe—and I trust I do it not without the tender sympathies which become a servant of Christ—that to profound, soul-stirring grief, which instinctively shrinks from the cold eye of a curious world, consolation is most gratefully, acceptably, and effectively administered in private. The man of God should go and sit down with the family circle, and there give, in the love of Christ, and in tender sympathy with throbbing hearts, such instructions, such counsels, and such consolation, as to his discerning eye the case suggests. Under most trials, men do not so much need to be comforted, as to be warned and admonished. They lose the impression of providential visitations and affecting events quickly enough without being aided in doing it. The best advice which can be given to an afflicted believer is, that by prayer and meditation he cultivate an affectionate, filial, and confiding submission to the will of God.—To the afflicted unbeliever I should say, 'you can be qualified for consolation only by faith and repentance; behold the Lamb of God, that taketh away the sin of the world; be thou also ready, for in such an hour as thou knowest not the Son of Man cometh.' Too often the public ministration of comfort to the living consists in a recounting and praising of the virtues of the dead. If our friend died in true peace, tears are a wrong, except when viewed as a proof of tenderness and love. If he died in unbelief and sin, tears will not obtain his pardon.

In the general way of pastoral duty, as I must needs be of opinion, the cases are exceedingly rare in which it would be right or expedient for a pastor to attempt a delineating of the character of the departed. With them, praise can soothe no sorrow, and blame can darken no joy. Besides this, to delineate a character so as to secure the approbation of partial and indulgent friends, cool-headed and disinterested acquaintances, and unreconciled enemies, is quite impossible. There is a perverseness in our nature, which is apt to start off in quest of faults, at the sound of warm and glowing terms of eulogy. And to discover them is, unhappily, too easy in most characters.

When, therefore, inquiry is made for the line of ordinary pastoral duty—and you will observe it is of that I am speaking—I must answer, that the honor of the dead and the feelings of the living counsel us not to attempt, in our public discourses, a description of character. If we do it in one case, we must do it in another, or give offence.

I wish our people might feel satisfied with the solemn and affecting service appointed by the Church, and leave it to the pastor to decide whether any thing shall be said in the way of instruction and exhortation. And when he decides on speaking, I would have him confine himself to such method and matter as are most likely to make a sanctifying impression on the congregation, and not on the afflicted chiefly. I would not have him take up extraordinary circumstances, as a general thing, for the purpose of doing honor to persons, but simply for the purpose of asserting the dominion of Christ, and declaring, with reinforced energy, the threatenings, promises and consolations of the blessed Gospel.

In fine, let every discourse pronounced in the house of God be regarded as a funeral sermon. The importance of preparation for death, by a realized interest in Christ, is our great and constant theme, if we do our duty as ministers of Christ. Every discourse pronounced by a 'faithful steward of the manifold grace of God' carries the thoughts of the hearer to those great and infinitely momentous subjects—death, judgment, and eternity. Take away or forbid the subject of death, and the preacher has no province.

And now, brethren, with no purpose of recommending or promoting abrupt and violent changes, or of *requiring* conformity on the part of our clergy and people, I submit these views, not without diffidence, to your serious consideration. They are views, to which my own labors have been conformed, with no appearance of evil and some evidence of good results, for nearly thirty years.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XII.—DOWNWARD TENDENCIES.

After attentively considering the terrible experiment of three hundred years, I sought in vain, to fly from the conclusion, that Presbyterianism embodies in it, by an inherent and innate necessity, the elements of its own decay. Certainly its undying worm is nurtured in the heart of its unhealthy bud. The *punctum saliens*—the principle of the system, is fatal to the system—the very condition of its existence fatal to that existence—the freethinking on which it is based, its own death-warrant. Its leading, hinging, fundamental article, "the right of private judgment," is a cup of sorceries. But it is a golden cup, and "the wine therein giveth its color, and it moveth itself aright" When once "the right" to taste has been established, impossible it is to fling the intoxicating bowl away. Deeper and deeper must the victim drink, until, in a wild delirium, he will suck out its very dregs. The "right of private judgment" is the very key, by which the intellectual sophistries of Calvinism are reached and detected, and, unless the conservative principle of Catholic consent intervene in time to give my mind a new and safe direction, I am lost. Yes, I have been myself upon the slippery descent. What held me back? Calvinism as history has shown, and as the operations of my own mind would lead me to suspect, is the first step of a liberal intellect towards honest infidelity. Presbyterianism, with empires in her arms, has been commonly two hundred years, in running its course. But the individual mind, borrowing her impetus, can easily outrun her. A philosophical mind, like Doctor Priestley's—or a mind formed like Mr. Belsham's, into a physical and utilitarian mould—or an active, imaginative mind, like Milton's, may, in a single lifetime, run through this circle of opinions. Milton, to take but one of those examples, whose fingers swept with such inimitable grace and grandeur the strings of a seraphic lyre, alas! with a like facility, almost poetic, swept over all these notes in the descending scale of theology. Leaving the Church of Rome, and, from political animosities, unwilling to stop at the Church of England, he became a Presbyterian—then, an Independent—next, Anabaptist—afterward, an Arian—and eventually a Socinian—although it is believed that later in life he returned to a better mind. So the freethinking mind of Watts, the great poet, whose words of praise form chiefly the present liturgy of Presbyterians, laboured, it is understood, anxiously and painfully on the question of our Lord's divinity, while the chair that he occupied as a preceptor has in latter years, we are informed, been filled by a Socinian.

Yes, I have stood myself upon the topmost round of this slippery descent, and have seen the depth as it darkened below me. And from my soul I bless the hand of Providence for interposing the faith of the earliest and purest ages as an alternative to my distracted breast. I ascertained that there was a clearer and steadier light than the sparks of reason's kindling, in which Christianity might be considered—not the light of a volcano, bursting in Germany, and leaving the earth strewn with ashes and cinders—not the light of a meteor flashing on Geneva, and leaving the heavens darker than in the nights of Popery—nor the light of a planet, reflecting for a while the bright rays of the body from which it is broken, and then sinking into silence and eclipse—but the steady, unfluctuating light of a primitive age, all radiant with innumerable constellations, that, like the light of the natural firmament, has come down to us undimmed and unimpaired. O it is refreshing beyond all utterance, after following these human guides and wandering stars—the Luthers, and the Calvins, and the Wesleys, of yesterday—to see at last a Christianity shining with that same full-orbed light, in which Polycarp and Ignatius and Irenæus beheld its glory, and to know as a historical fact, that it is as much the same, as the light of the celestial bodies above us is the light that shone upon their natural eyes.

I may therefore repeat, that to my mind the inference was irresistible and, may I not say, philosophical, that for the uniform defection of Presbyterian communities from the faith, or their continual tendency to that defection, there must be a uniform cause; and that this cause must be inherent in the system; for the frightful phenomena are everywhere the same, in empires and nations and in narrower localities, separated by sea and mountain, and discrepant from each other in language, government, education, taste, and all the habits of mind and modes of thought. And I thought I could perceive that, next to the self-sufficiency of private judgment, and next to the principles on which they depend of exegesis and of argument, by which everything must be clearly defined and proven, the chief secret of this terrible decay is in the want of a liturgy to protect the faith, and of the order of Apostles to whom the promise was given by our Lord, "Lo, I am with you alway, even unto the end of the world." Though we say it in sorrow, we must say it in candour, aye, in fidelity to the Master, that, as a matter of historical *fact*, "the the gates of hell" *have*, to an extent that should inspire the most serious misgiving and dismay, "PREVAILED against" the Presbyterian communion. Only two outposts—one in Scotland, and one in part of the United States, (and in both a sad breach has been made in the walls,) remain to be taken, and *the work is done!* In this country, Presbyterianism, save in New England, has not fulfilled its course; and yet it is rent into conflicting schisms, and agitated with wild "winds of doctrine," and is the unhappy plaything of what one of their own divines has called "the eternal Eurekas of some new divinity." But of Presbyterianism in New England, in France, in Switzerland, in Denmark, in Germany, in Holland, in Prussia, over nearly all which countries it has had an uninterrupted run and reign of three hundred years, we can speak now historically. Gather the Presbyterians of all these lands into one vast assembly, and you will find, that they have, almost to an individual, "denied the Lord that bought them with his blood." Ask them again, if the Bible that we acknowledge contains the inspired and infallible communications of God to men, and, with scarcely a dissenting voice they will tell you NO! More than three hundred years was Popery in laying her hand upon the laity, and repelling them from the cup; but in less than three hundred, in all the countries we have named, Presbyterianism has laid her hand upon the crown of JESUS, and torn it from his brow, and declared Him to be no God of hers. Again and again has she surrendered the Divinity of her Lord, taken off from His exalted Person the purple robe, and suffered Him to be crowned with shame and spitting. Rome, with all her abominations, never did it. Which then is *the anti-christ* of the present day? I dare not answer—but one, whom the catholic faith has always held to be inspired, has said, "He is anti-christ, *that denieth the Father and the Son*;" and again he says, "Many deceivers are entered into the world, who confess not that Jesus Christ is come *in the flesh*. This is a deceiver and an *anti-christ*.." (I. John II. 22, 23: II. John 7.)

"Have you heard the dreadful news?" said a very remarkable lady, and *active* parishioner of mine, not many years ago,—"another clergyman in England gone over to Rome!"

"Indeed!" I replied; "it is really very sad; but" (endeavoring to adopt my answer to one who had been nearly Swedenborgianized out of the doctrine of the resurrection, and liberalized and spiritualized, as I had heard, into the celebration of the communion with friend Gurney and his companions,) "I think he might have done worse—better believe too much than too little." But this did not damp, in the least, the ardor or the satisfaction with which, some time afterward, she renewed the lamentation, "O, Mr.———, have you heard the dreadful news—have you not heard it—another of our clergy gone over to the Papists!"

"But why do they leave the church," said I; "do they believe the Church of England to be Erastianized and Puritanized beyond redemption? If so, I can only say that I do not agree with them." Still, after a certain interval, the old song came back, "O Mr.———, have you heard the dreadful news—have you seen the papers—have you not heard—another clergyman apostatized?"

"Is it possible," I replied, "apostatized to what?"

"To *Popery*!"

"Ah, indeed!" I remarked; "I did not know but you meant, to the Independents or the Baptists, or possibly the Unitarians;—however there is this consolation," said I to the lady, who carried the Church of England as some better employed ladies take their knitting, in her lap, "itis a consolation that not a speck nor mote can appear in the eye of the Church of England, but it seems instantly to give pain to the extremities of the body social; surely this is the Church of God!"

But as this continual dropping began, in the course of time, to wear a little on my powers of endurance, I said one day to the good lady, who had not in earlier life, complied with the recommendation of St. Paul, "I will therefore that the younger women marry, bear children, guide the house," "Oh, Miss ———, have you heard the *dreadful* news?"

"No! pray dont tell me, if it is anything bad—I want to hear something good—but I believe there is no more any good—but do not tell me—any more apostacies to Rome?

"Worse than that," I answered very solemnly.

"Why, what do you mean? What can be worse than that?"

"Indeed, Miss ———, I wonder you should not have heard it—very little is said about it, however,—a great many people do not even know it—but still, I think it ought to be known, and I hope you will do your part in letting our parishioners know it. How singular it is, that three or four men cannot leave the Church of England, for that of Rome, without rocking the earth to its centre and turning all faces black, when fifty thousand Presbyterians in Switzerland may deny the Lord and reject His word, and no one's equanimity be disturbed throughout all Christendom!"

"But tell me," said the lady, "that *news* you had to tell me."

"Well, Miss ———, I am endeavoring to break it to you by degrees, as you thought you could not bear it very well this evening; *that* is the news—not that fifty thousand, but that more than *thirty millions* of Presbyterians, in Switzerland, in Germany, in Ireland, in New England, in Old England, and wherever Presbyterianism has held sway, both pastors and parishes, in one terrific mass, have disowned the Trinity, and denied the divinity of Jesus. Now, Miss ———, let me beg you not to make yourself so unhappy about half a dozen men, who imagining that our Church bids fair to run the same course, are seeking refuge in Rome; but, if you must be unhappy, take up your lamentation over the thirty millions of Protestants going down this moment to the grave, and the fifty or one hundred millions, who have already gone, with the open denial on their lips of "Him who bought them with His blood." This was, however, a sad experiment with my parishioner. *She never forgave me.*

And if here and there amidst the general apostacy, the continental mind is seen returning to some dim perceptions of the truth, with what crudities of mysticism or fanaticism is the effort marred, how partial is the acknowledgement of ancient doctrine, how sceptical and mutilated the reappropriation of the books of Scripture, how abandoned the mind to the *theologia pectoris*, as it has been termed, or the theology of sentiment, as the phrase imports. As the famished sailor, taken from a wreck, has lost the power of discerning wholesome and appropriate food, and, impelled by blind hunger, seizes on the first nourishment that offers, so a German or Continental mind, thus waking out of infidelity, plunges at once, under his new impulses and new wants, into all the revelry of a wild and licentious divinity; or else, as Popery is the only other religion within his reach, flies to her bosom as a shelter from his own intolerable distractions; and we therefore hear without surprise, that the present family of Luther, for want of the purer Catholicity which Cromwell's descendant has found in England, and three hundred dissenting ministers have found to their heart's joy in America, have fled from the horrid and wild developments of Presbyterian metaphysics to the more genial bosom of the Papacy.

Having now seen that, as a Presbyterian, I was not in the Rock-founded Church, entitled, after the death of the Testator, to his gracious promise to be with her "until the end of the world," and that the gates of hell should not prevail against her, I felt a deep anxiety to quit the house thus fallen already, or else its last timbers shaking on the sand; but believing that the part of it in which I dwelt might "last my time," I had only resolution enough to introduce my children into a church, already belting the earth, everywhere acknowledging her Lord, and now, as eighteen centuries ago, "continuing stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Yet I was unconsciously beginning to move in the middle path between Popery and Sectarism—the too much and the too little in Christianity—toward what was now fast becoming the Church simultaneously of my affections and my understanding. An influence invisible attracted me on, a feeling una countable sustained me, that to go on would be safe. I inhaled already the fragrant air of a morning that my eyes had not yet seen—I beheld, though at a distance still, bright gleamings from the windows of a temple that my feet had not yet trodden.

One of Three Hundred.

☞ To the list of Clergy, natives of Newburyport, may be added the name of the Rev. Charles C. Adams, Key West, Florida.

For the Churchman.

Amongst the evils resulting from the sad differences of principles and views in the Christian world, one of no little magnitude is found in the false notions of charity under which it is so easy for ignorance of the truth and the right, or indifference to them, to cloak themselves; and by which amiable and kindly feelings so often betray worthy people into an abetting of the very errors which they disapprove. Frankness in avowing the honest conviction that others are wrong, grievously and perilously wrong, and especially a consistent acting upon this conviction, and avoiding whatever may even wear the appearance of sanctioning and sustaining error, is often thought the height of uncharitableness. Uncharitableness it may be—but not on account of thinking others in error; not on account of avowing that we think so; not on account of acting consistently with this conviction and its avowal. Charity has nothing to do with a judgment of the opinions and actions of others. Such judgment, favorable or unfavorable, is the necessary result of one's own honest conviction. If I believe that certain principles are accordant with truth, I cannot also believe that principles on the same subject, inconsistent with them, are also accordant with truth. If I believe a certain action, or certain habits, are required by duty, I cannot believe that a different action or different habits, in the same matter, are also required by duty, are indeed consistent with duty. It is true, honest minds may differ as to the latitude with which different opinions, and views, and actions, and habits, may exist consistently with essential principle. There may be harmless differences in principle. There may be harmless differences in practice. But to this a similar remark applies: I am not uncharitable for thinking my neighbor's judgment in the matter decidedly wrong—for believing him to be indifferent on points regarding which definite views and corresponding action are his solemn duty.

In all this, reference is had only to the abstract nature of opinions and practices, as right or wrong in themselves, independently of the state of heart or moral character of those who favor them. A man may be very honestly and excusably in error; he may not only honestly think wrong to be right, but as honestly and conscientiously believe it his duty to advocate what is wrong, and act upon it, because thinking that it is right. And such honesty and conscientiousness it is the Christian's duty to accod to those who differ from him; bating, of course, the painful circumstance of there being evidence not to be overlooked, in general character and conduct, of want of integrity and honesty.

In this view of the case—its connection with the heart rather than the head—there is a call for Christian charity, and for great care lest its dictates be violated. Every man expects to be himself thought sincere and honest in his professions, and conscientious in his views of duty. Every man, therefore, should be willing and ready to think the same of others. He sins against charity, by being herein deficient. The operations of the human mind are often inexplicable. In its probation here, it is exposed to influence and bias from an almost endless variety of causes not involving in blame the individual affected. Equal sincerity and conscientiousness may exist in entire compatibility with great diversity of judgment. It is matter of every-day observation, that men, of whose integrity, and moral purity, and even superior excellence of character, there cannot be a shadow of reasonable doubt, yet hold religious opinions, and engage in religious acts, which equally good men cannot but regard as radically wrong. Indeed, there are probably few men who are not conscious of having, themselves, undergone a change of religious views, on points of more or less importance. They would think it very unjust to have it denied that they were honest and conscientious in their former opinions. Let them, then, not question the honesty and conscientiousness of those who hold those opinions, now seen by them to be wrong, or any others to which they cannot assent.

We violate charity, therefore, when we question the sincerity of our neighbor, no matter to what extent we may believe his opinions to be erroneous; when we charge him with being wilfully wrong; when we cherish towards him, on account of his opinions, inimical or unfriendly feelings; when we refuse to extend to him any offices of kindness within our power, of which he may stand in need; we harbor uncharitableness, mingled with impious presumption, when we undertake to denounce upon him, because of his opinions, and his consistent action under them, (I speak not, of course, of opinions favoring immorality and crime,) the vengeance of Almighty God. The history of every man's own heart and mind must satisfy him that he needs great mercy and forbearance in having their operations judged of. It can be known to God only when their errors are their misfortune rather than their fault. That charity which is kind, and believeth all things, and hopeth all things, will ever be disposed to take it for granted that the former is the fact, unless there should be unmistakeable evidence of wicked wilfulness.

I am far from meaning to assert that men are not responsible for their opinions; and that erroneous opinions do not often involve a high degree of moral defection—of sin requiring deep repentance, lest it be visited with God's wrath and condemnation. Indeed, in this age and nation, there are facilities for attaining to a knowledge of the truth; for distinguishing it from error; and for becoming enlightened in all its characteristics, its reasons, and its practical bearings; which largely increase the responsibility, on this momentous subject, of moral and intelligent beings. But, side by side with these advantages and privileges, it must also be owned, and for causes growing, in a great measure, out of the same state of things, there is much to bewilder the mind, to render error plausible, and to furnish reasons for that being best, which is most accordant with desire, with interest, with popular approbation; and the most specious of the false shows of truth often come in aid of the bias of education or of prejudice. The difficulties thus thrown in the way of the proper exercise of the judgment, and, of course, the extenuations of error thence arising, it is hardly possible for man truly to appreciate; and therefore his opinion of those thus circumstanced should be a kind and charitable one.

Still it is a case in which it most solemnly behoves each one to judge himself, that he be not judged of the Lord. To the great Searcher of Hearts it is known whether there be indifference to the truth; an indisposition to inform oneself of it; a neglect of existing means for attaining to a knowledge of it; wilfully cherished prejudice against it; the counteracting influence of selfish considerations, of love of human favor and applause, of worldly interests, or of worldly ease or pleasure; and whether, with a knowledge of the truth, there be, from such or any other causes, want of an entirely honest, fearless, consistent, disinterested, and faithful profession of it, and acting according to its requirements. If this be so, our error is our sin. Such profession and practice is a sacred duty, failure in which is an offence against the Gospel, and every way inconsistent with the profession of honorable feelings, and sound moral principle.

It would be wrong to dismiss the subject without a notice of the oft-observed fact, that many who declaim much against uncharitableness in certain directions, are by no means scrupulous in manifesting it in others. This shows that the whole subject is with them more a matter of feeling than of principle. If it were the latter, they would see that the demands of charitable judgment of persons, on the one hand, and of honest and consistent opposition to error, on the other, cover wrong principles of every sort and grade, and all acts and practices growing out of them.

B. T. O.

THE CHURCHMAN.

New-York, Saturday, August 4, 1849.

Adoption of the Prayer Book, 1789.

Agreeably to the provisions of the Constitution adopted in 1786, the General Convention met at Philadelphia, on the 28th July, 1789, and continued in session till the 8th August following. The seven States before mentioned sent delegates. One of the first matters that came before them was the subject of the Prayer Book.

"The Deputies of the several states, being called upon to declare their powers relative to the object of the following resolution of the Protestant Episcopal Church, viz.: *Resolved*, That it be recommended to the Conventions of this Church, in the several States represented in this Convention, that they authorize and empower their Deputies to the next General Convention, after we shall have obtained a Bishop or Bishops in our Church, to confirm and ratify a general Constitution, respecting both the doctrine and discipline of the P. E. C. in the United States of America,—gave information that they came fully authorized to ratify a Book of Common Prayer, &c., for the use of the Church." *Bioren.*

Bishop White was the only Bishop present at this meeting, and presided *ex officio*. The Constitution was amended, engrossed, and signed, but nothing farther was done as to the Prayer Book, as it was wisely deemed of paramount importance, to procure a union among all the branches of the Church in the United States. Hence a Committee was appointed to answer Bishop Seabury's letters to Bishop White and Dr. Smith, in which he had remonstrated against an entry on the minutes of a former Convention, as implying doubts of the validity of his consecration. The present meeting had *Resolved unanimously*, that in its opinion the consecration was valid. Copies of the proceedings of the Convention were also ordered to be forwarded to him, and to the eastern and other Churches, not included in the union, "to notify to them the time and place to which this meeting would adjourn, and to request their attendance at the same, for the good purposes of union and general government."

The overtures thus made had a successful result. The adjourned Convention met at Christ Church, Philadelphia, on the 29th September, 1789, but did not proceed to business till the next day. Bishop White presided as before. Bishop Seabury appeared to confer with the Convention, agreeably to the invitation given him; also the Rev. Dr. Samuel Parker, Deputy from the Churches in Massachusetts and New Hampshire, and the Rev'ds. Bela Hubbard and Abraham Jarvis, deputies from the Church in Connecticut.

The Bishop produced his letters of consecration, which were read and ordered to be recorded, and the testimonials of the delegates were deemed satisfactory. The next two days were occupied in completing the proposed union, and amending the Constitution, after an interchange of views between the eastern and other Churches; the principal question being the negative of the Bishops on the proceedings of the other House. It was compromised by enacting that the negative should hold, provided the acts were not adhered to by *four-fifths* of the House of Clerical and Lay Deputies. Then Bishop Seabury, and the delegates from Massachusetts and Connecticut, signed the Constitution, and the next day, (Saturday,) agreeably to the provisions of the Constitution, there being now three Bishops of the Church, the Bishops Seabury and White withdrew and formed a separate House. Bishop Seabury presided in the House of Bishops, and Dr. William Smith, of Maryland, in the House of Deputies.

All the proceedings relating to the Prayer Book were conducted with the utmost order and deliberation. The two Bishops got along in the most amicable manner, and freely interchanged their views. Bishop Provoost was happily absent. In the other House the following Committees were appointed:

To prepare a Calendar and table of Lessons, &c. Rev. Drs. Parker and Moore, Rev. Messrs. Bend and Jarvis, and Dr. Clarkson.

To prepare a Morning and Evening Service, Rev. Mr. Hubbard, Rev. Drs. Smith and Blackwell, and Messrs. Ramsay and Andrews.

To prepare a Litany, Occasional Prayers, &c., Rev. Dr. Beach, Rev. Messrs. Bracken and Bissett, and Messrs. Hopkinson and Goldsborough.

To prepare an Order for the Administration of the Holy Communion—Rev. Messrs. Pilmore, Ogden, and Frazer, Col. Ogden and Mr. Sykes.

To consider in what manner the Psalms should be used—Rev. Drs. Moore, Parker and Robert Smith, Messrs. Andrews and Hopkinson. (*Bioren* 78–9.)

The phraseology in the appointment of the above committees deserves to be noticed, as it leads us to a very notable point of difference in theory between the two houses. The Bishops considered that the English Book was still binding on the Church, except so far as it had been authoritatively altered by the Convention of 1785. The other House, however, was of a different opinion, as Bishop White informs us---(Mem. p. 147,) "Dr. Parker moved that the English Book should be the ground of the proceedings held, without any reference to the 'Proposed Book.'" This was objected to by others; they held that a "Liturgy ought to be formed without reference to any existing book," and that the Convention should take from any source as it thought fit. No doubt the objections of Connecticut to the "proposed Book" led to this movement on the part of the Doctor, for it seems he had himself used it in his congregation at Boston. To comply with the wishes of his friends, however, he advocated the English Book as the exclusive basis, passing over the other; and then those who were in the opposite extreme advocated the notion, that the American Church had no Prayer Book at all! If this principle had been fully carried out, it might have led to serious results. Had the two houses differed as to the adoption of any of the services, and their difference had become irreconcileable, the consequence would have been that the Church would have had no office at all for that particular purpose, and every one would have done what seemed right in his own eyes. This inconvenience was pointed out to members of the other House by the Bishops, but the majority remained obstinate; and the Committees were appointed in the manner and for the purposes above stated. Very happily they executed the trust committed to them with great moderation, and no difficulty ensued of the kind apprehended.

Bishop White mentions that though a majority of the Convention held this notion, a majority of the Clergy and Laity of the Church were of the contrary opinion. In fact, it was opposed both to Catholic principles and to the action of the Church itself, as far as it had been imperfectly developed. We find all the ancient Liturgies agreeing in substance and their essential parts, while they vary in details. St. John Chrysostom, for example, did not frame a new Liturgy, but he altered and adapted the one already in use to suit his own views and purposes. To suppose that because the Church here had become independent of the Church in England, as far as local regulations and civil enactments were concerned, it might therefore cast off all regard for its time-honored formulary of prayer, and establish an entirely new system of its own, as if the other had entirely vanished away, was surely an erroneous idea. The Clergy of the Church before the revolution had adopted the Liturgy and vowed to use it in the public worship of the Triune God, at the time of their ordination, and this vow related as well to civil regulations as to spiritual duties. They were bound to honor the sovereign, as in a certain sense the civil head of the Church on earth; and to obey those laws by which uniformity in worship was enjoined and sanctioned. So far as these laws were concerned, the revolution and acknowledgment of independence had freed the American Clergy from obedience to them; and the prayers had been altered corresponding to the changed state of political affairs. But in the other points of doctrine, discipline, and worship, which were not operated on by this change of civil relations, there, we contend, they were still bound to conduct the services and to administer the Sacraments, and other offices, as "this Church," which was spiritually one with the English, "had received the same." They had declared *ex animo* that there was nothing unlawful or superstitious in the Book, and though the Church in America, freed from the fetters of the State, had the power to alter it as it should deem advisable, yet, until it was so altered, the Clergy were bound to use it.

This had been admitted, virtually, in 1785,–6, and in the negociations with the English Bishops. The Committee which reported the Proposed Book was appointed to *revise* and *alter* the Liturgy; this was taking for granted that the Church still possessed it; and *adherence* to it had been made a *fundamental article* in 1784, at the first meeting held to take measures for organizing the Church. So in the negotiations with the Anglican Prelates, the fact that the American Church possessed the Liturgy had evidently been assumed by both parties, and the only question was, what changes should be made, and how far those recommended should be deemed judicious or advisable. Both on the score of principle and fact, therefore, the position of the majority of the House of Deputies was untenable, and it was virtually abandoned by all succeeding General Conventions, as Bishop White delares.

This question, however, might have been productive of very pernicious results, as far as the good faith of the Church was concerned, to say nothing of its effect on the integrity of the Apostles Creed. It was proposed in the lower house that the clause of the descent into hell should be printed in *italics*, and between hooks, with a rubric permitting the use of the words, "He went into the place of departed spirits." The Bishops proposed it should be read in its full force, with an explanatory rubric, declaring it to be *the state of the dead generally*. This amendment of the Bishops was not read to the House of Deputies, owing to some inadvertence of the chairman. The Bishops thought it had passed; the House of Deputies said nothing, being ignorant of the proposition. After the adjournment the mistake was discovered, and much discussion ensued. Bishop Seabury was anxious for its retention, as originally inserted to guard against the Apollinarian heresy. Bishop White, though not acceding to this view, wished to retain the clause, on the ground of good faith towards the English Church, and because that by the explanatory rubric, the article might be understood as referring to the state of departed spirits generally. Bishop Provoost, it seems, disliked the form in which it finally appeared, more than the original clause or the entire omission, on the ground that *it required a belief of the existence of departed spirits between death and the resurrection!* His absence from the Convention, since he held such sentiments, may therefore be looked upon as a providential arrangement. (*Memoirs p.* 151.)

When the Committee appointed to superintend the printing of the book came together, (Bishop White, and Rev. Drs. W. Smith, Magaw and Blackwell, and Messrs. Hopkinson and Coxe,) they found abundant cause of difficulty in this inadvertence. And here the fundamental question came up, respecting the basis of their operations. The House Committee contended that the book must be printed with the Creed as arranged by them, viz., the clause in italics and with hooks—and the rubric permitting the words "*he went into the place of departed spirits.*" The Bishop contended that the English Book must be taken as the authority on the subject until legally altered. This was overruled by the Committee, the Bishop *remonstrated* in vain, and the Creed was printed in the manner *proposed* by the House of Deputies. It may be as well to mention that the matter was finally settled in 1792, when the question again came up, by printing the whole Creed in the same character, but giving permission to use the clause or not at discretion, or to use instead thereof, the explanatory words adopted by the House of Deputies. Considering the Latitudinarian notions of the time, this was probably as happy a disposition of the matter as could have been expected. It would indeed have been unobjectionable, had the permission to *omit* the clause been *itself omitted*. It may be doubted whether this permission was perfectly consistent with the implied contract with the English Bishops.

Bishop Seabury had seen with much regret the omission of the Athanasian Creed, and his sentiments were concurred in by the Clergy of Connecticut. In the House of Bishops he advocated its re-insertion, with a rubric permitting the use of it. To this Bishop White consented, saying at the same time that he would not use it himself! The amendment was sent down to the other House, and there a warm debate ensued. It was said that the Creed is unknown to the Greek Church, and is therefore not essential. The amendment was negatived, and when a conference was held, their Committee would not consent to the insertion or use of the Creed in any shape! The New England representatives "thought this conduct intolerant, and gave it [the Creed] up with great reluctance."—(*White's Memoirs.*) Every Catholic-minded Christian must regret this omission, while he does not hold that it impairs the orthodoxy of the Church. For, though we would not place it on precisely the same footing with the other Creeds which have been adopted by the whole Church Catholic, we cannot but confess that, as a *Confession* of THE FAITH, and as founded upon and proved by the plain words of Holy Scripture, it is entitled to our most reverential consideration. Dr. Waterland considers it the composition of Hilary, Bishop of Arles, about A. D. 430, (*Works, Vol.* 3, *p.* 213, *&c.* Oxford, 1843,) and it is termed the Athanasian Creed, as teaching the glorious Doctrines of the Christian faith, which that great Saint, Athanasius, so ably and heroically defended. It was certainly used in the Anglo-Saxon Church as early as the year of our Lord 880 in the office of *prime*, and it was doubtless used long before that period.—(*Palmer's Orig. Lit. Vol.* 1, 234.)

Dr. Waterland traces its use in the Gallican Church up to A. D. 570, (p. 179.) and shows at great length the universality of its use by the Western Church. And although the testimony of Dr. Smith, (p. 196.) in his account of the Greek Church, is relied upon by Bishop White to show that the creed is not received by that Church, yet the same learned divine (vol. 3. p. 191.) produces other authorities to evince that they *do* receive it with the exception of the *Procession from the Son*, and make use of it in their common offices. Bingham in the third volume of his Antiquities (p. 193, &c.,) speaks to the same effect.

Be this as it may, it was no doubt adopted by the Western Church as an ample bulwark and guard against the Arian, Nestorian, Monophysite, Apollinarian and other heresies, which infested the Goths and other nations who embraced a spurious Christianity from heretical teachers, and as they subdued various portions of the decaying Roman empire, not only brought these heresies with them, but sought to win the faithful to their pernicious doctrines. In the more ancient formularies it is called by its commencing words in the Latin,—the *Psalm* (*Psalmus*) "*Quicunque vult*," and was used in the same manner as the *Te Deum*, though the truths it contains are sufficiently provided for in the Creeds, the Articles, and the Offices, yet no where is the Doctrine of the Trinity set forth with such clearness and precision as in this most sublime and Catholic document of early faith and piety. And surely surrounded as we are by heresies and errors exceeding in wickedness and boldness even the God-denying heresy of early times, gladly might we welcome the re-insertion in our book, of the inspiring strains of the "*Quicunque vult*," and confess with one heart and one voice, "this is the Catholic faith, which except a man believe faithfully, he cannot be saved." Doubtless the great majority of Churchmen would rejoice in the permission to use this creed; and those who did not use it in the public worship of God, would be benefitted by the opportunity to peruse and study it in the Prayer Book, that they might know and understand with accuracy how to keep the faith concerning the Trinity "whole and undefiled."

Its omission was a mere question of expediency, of fitness for the use of a congregation—a very limited view of the subject, all must allow. Let it be regarded as a CONFESSION OF THE TRUE FAITH, as an inestimable defence and barrier against pernicious error, and soul-destroying heresy—more valuable now, perhaps, than at its first composition and introduction into the public prayers and worship of the Church, and the result cannot be doubted.

It is to be observed that these particulars concerning the debates on the Creeds have been gathered from Bishop White's memoirs of the Church, as the entries on the journal are in very general terms. This was in compliance with an intimation of Archbishop Moore respecting the details we quoted in our last, that the recording of the votes so publicly might have an injurious effect. As the Creeds are of the first importance in the Liturgy of the Church, we have devoted the chief part of this article to their consideration, reserving for another occasion a brief view of the leading alterations adopted in the other parts of the services.

Training Institution for Nurses for Hospitals, Families, and the Poor.

We mentioned, in our paper of the 14th July, the first Anniversary of this Institution, and promised some farther account of it, at a future time. We now intend to fulfil that promise.

From the report read at the Anniversary, and contained in the English Churchman of the 21st June last, we find that this Institution was formed at a public meeting, held in London the 18th July, 1848, at which the Duke of Cambridge, uncle of the Queen, presided, and resolutions were moved, by the Bishops of London, Salisbury, Norwich, and Manchester, to the effect that the ends and objects of the Institution were considered by the meeting to be of great public interest and importance; and that an Institution should be formed for attaining those objects, on the principles of the Church of England, under the presidency and visitatorial superintendence of the Bishop of the Diocese, with a council of fifteen noblemen and gentlemen, then named, with power to add to their number; and three other gentlemen, then named, to be Trustees of the funds.

The council had met frequently, collected donations and subscriptions, formed rules, and added to their numbers; also engaged a house, appointed officers, and admitted members. The rules were not laid before the meeting, as they were intended only for the infancy of the Society, and would probably be materially altered in a short time.

The objects of the Society are stated as follows:

"Most persons are aware of the very serious disadvantages to medical practitioners and their patients, arising from the difficulty of procuring well qualified and trusty nurses, for attendance on the sick in our hospitals, and in private families, particularly in those of the middle classes, and of the poor. And all who are aware of this inconvenience, must wish well to an institution, designed, as this is, to improve the qualification of nurses, by a more regular professional training, and by leading them to regard their calling more systematically as a religious one, and to engage in it upon higher motives, and to discharge its duties in a more trustworthy manner than heretofore; whilst the nurses will, at the same time, acquire for themselves a better social position than they could otherwise have attained." "The same means which have proved successful in forming the high character of the clergy and physicians of England, may be made instrumental, in their proper order and degree, for the improvement" of these persons The Institution also offers "a legitimate field of labor for ladies, who, being sufficiently disengaged from more urgent claims of natural and social duty, and desirous of finding the most satisfactory employment for the time and talents which God has given them, may be inclined to devote themselves to a work of Christian love, such as this is"—"It is believed that there will not be wanting in our Church, devout women, of high and holy aspiration, ready to embrace and hold fast an opportunity like this, of imitating the example of their Divine Lord and Master."

The plan of the Institution is as follows:

The council consists of 24 members, being donors of 30 guineas, or annual subscribers of 3 guineas, appointed by a general meeting, and acting under the presidency of the Diocesan.

The immediate direction and personal superintendence of the establishment are committed to the Master, (who must be a Clergyman of the Church of England, and married, or a widower) and to a Lady Superintendent, assisted by other Ladies, her Associates or Sisters, and to two Physicians—all of whom must be approved by the President.

The Master is the Chaplain, and conducts the religious instruction of the inmates, being allowed to undertake no other duties.

The Lady Superintendent, with the sanction and support of the Master, regulates all the domestic details, including the control of the inmates, and the appointment of their duties.

The other members of the Institution consist of 3 classes:

1. *Sisters*; either resident in the establishment, contributing a moderate sum, sufficient to cover their share of the current expenses; or who live with their friends, or in some private family, approved by the Master. Their office is to assist the Master and Lady Superintendent in maintaining an unostentatious spirit of religious responsibility through the establishment; to be examples to the other classes; under the direction of the Master and other ministers, to visit the sick, in their homes or the parochial hospitals, as the Lady Superintendent may arrange; and to take part in the instruction and training of the Probationers. No Lady, not a Widow, can be admitted under the age of 30 years. Ladies, with requisite qualifications, but not of independent means, to be admitted when the funds of the Institution will admit.

2. *Probationers*; young women, of the age of 18 or upwards, to be trained in the Institution, or public hospitals, under the direction of the Lady Superintendent, for two years; when, if approved, they may become nurses; to assist in the work of the house, contribute a small sum for expenses, and to receive board, lodging, washing, and certain articles of clothing;—in special cases no payment is required.

3. NURSES.—May be admitted after being Probationers, or otherwise, if duly qualified: *duty*, to nurse the sick in hospitals and private houses; and when at home to assist in instructing the Probationers, as the Lady Superintendent may require; to have their home in the establishment, with board, lodging, washing, and some clothing, and a proper allowance of money. Engagement determinable at a month's notice; but they are expected to continue members of the institution at least 5 years, if the Council is willing to retain them so long: at the expiration of that period, they will receive from the Council a certificate of competency and respectability, if found to deserve it.

A suitable house, No. 36 Fitzroy Square, in the district of St. John the Evangelist, Pancras, has been engaged and properly furnished. The following members have been admitted: One Lady Superintendent, three Sisters, two Probationers, and seven Nurses. There is room for another Sister, and four more Probationers.

The following are some of the rules which need observation.

No one shall be admitted as an inmate of the Institution, without a certificate of baptism, and a certificate from the clergyman of the last parish in which she has resided, stating her to be a member of the Church of England, and, to the best of his belief, of good moral and religious character.

The Master is to use daily morning and evening service, according to the book of Common Prayer, openly in the establishment, for the benefit of the inmates, unless there is an opportunity of attending such services in some parish, or district church, or chapel, to be approved of by the President.

In connection, it should be mentioned that the Rev. W. Cooke, incumbent of St. John's, goes fully into the support of this institution, and stated in his speech, that it had been of great service to him and the parish, though at first it had been regarded with some suspicion by himself and others. The sick were duly visited, and furnished with necessaries, and even delicacies; the inmates every Sunday taught in his schools, and, owing to the kindness of the Master, the parish enjoyed the benefit of two daily services.

Such is a brief sketch of the designs and objects of this important Institution, which, though only in operation for one year, and with very limited means and numbers, has caused its good influence to be sensibly felt. Its peculiar features, wherein Christian charity and church principles are happily combined, as they always ought to be, make us rejoice in the prospect of its success; and we sincerely hope that this enterprise, while it prospers itself, will be the exemplar of many similar institutions, both in the metropolis, and in other large towns of Great Britain. Thus will the sick, the poor, and the afflicted, be effectually comforted, relieved and attended, by the faithful disciples of Christ, acting under a disinterested sense of their duty as baptized members of the Church, which is His Body; and while their bodies are strengthened and restored to health, their souls will be enabled to cast off the defilements of sin, and seek pardon, reconciliation and peace with God, through the mediation of His Blessed Son, and the instrumentality of His Holy Church, which He has ordained to be the channel of His gifts and graces to the sons of men.

Public Fast Day.—Owing to some misadventure, the following recommendation of the Standing Committee of this Diocese, which was intended for our columns last week, did not come to hand until after the paper had gone to press. We were therefore unable to give it the publicity we desired. We trust, however, that a considerable number of our readers will receive the paper in time to devote their attention to the subject.

The President of the United States, and the Governor of this State having recommended that the first Friday in August be observed as a day of *Fasting, Humiliation, and Prayer*, in consequence of the visitation of the fearful pestilence, which in the Providence of God is spreading its ravages through the land, the Standing Committee of the Diocese of New-York, recommend to the Clergy of the Diocese to use on that day, in accordance with the provision made for such an occasion by the Bishop in 1832, *the Ash Wednesday Service*, adding, at their discretion, the Collects which have already been recommended to be said during the continuance of the disease,—and which are herewith reprinted.

By order,
William Berrian, *President.*
Benjamin I. Haight, *Secretary.*
New-York, July 24, 1849.

¶ The Proper Psalms are—A. M. 6—32—38 P. M. 102—130—143.

¶ The Lessons—A. M. Isaiah 59—Luke 6. v. 20. P. M. Jonah 3—2 Peter 3.

¶ *To be said after the* Proper Prayers for Ash Wednesday, one or more, at the discretion of the Minister.

Most gracious Father and God, who hast promised forgiveness of sins to all those who, with hearty repentance and true faith turn to Thee, look down, we beseech Thee, from Heaven Thy dwelling-place, upon us Thy unworthy servants, who under an awful apprehension of Thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before Thee. Have pity, O Lord, have pity upon us, and withdraw from us the grievous sickness with which we are visited for our sins. We confess, with shame and contrition, that in the pride and hardness of our hearts we have shown ourselves unthankful for Thy mercies, and have followed our own inclinations instead of Thy holy laws: yet, O merciful Father, cast us not away in displeasure, but give us time for consideration and repentance, so that, receiving Thy fatherly correction with meekness, and turning from our evil ways, we may be preserved by Thy mighty protection, both in body and soul; through the merits of our only mediator and Advocate, Jesus Christ. *Amen.*

O Almighty God, who, by the many instances of mortality which encompass us on every side, and by the warning, now especially urged upon us, of our exposure to the sudden stroke of death, dost call upon us seriously to consider the shortness of our time here upon earth, and remindest us that in the midst of life we are in death, so teach us to number our days, that we may apply our hearts unto wisdom. Give us grace to turn unto Thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day, for which to-morrow it may be too late to seek; that so being strengthened by Thy good Spirit against the terrors of death, and daily advancing in faith and godliness, we may at all times be ready to give up our souls into Thy hands, O gracious Father, in the hope of a blessed immortality; through the meditation and by the merits of Jesus Christ our Lord. *Amen.*

O Father of mercies, and God of all comfort, our only help in time of need, look down from Heaven we humbly beseech Thee; behold, visit, and relieve, all who are suffering under the grievous sickness which Thou hast brought upon us, [*and especially Thy sick* Servant *for whom our prayers are desired.*] Look upon them with the eyes of Thy mercy; comfort them with a sense of Thy goodness; preserve them from the temptations of the enemy; give them patience under their affliction; and, in Thy good time, restore them to health, and enable them to lead the residue of their life in Thy fear, and to Thy glory: Or else give them grace so to take Thy visitation, that after this painful life ended, they may dwell with Thee in life everlasting; through Jesus Christ our Lord *Amen.*

¶ *To the foregoing may be added, the Prayer* "In time of great sickness and mortality."

¶ *The following Collect is to be said after that for the day.*

O God, who at the prayer of David Thy servant, didst stay the hand of the destroying angel, when it was lifted up against Jerusalem, and on the repentance of Nineveh, didst spare that sinful city, vouchsafe, in like manner, to bow down Thine ear to our prayer, and to accept our repentance. Withdraw Thy chastisements from us, O Lord, and whilst Thou preservest our bodies from disease, so cleanse our hearts from all sinful affections, that, evermore striving to please Thee in newness of life, we may by Thee be defended from all evil; for the sake of Thy ever blessed Son, Jesus Christ our Lord. *Amen.*

It is a happy coincidence that the day selected is the same with the stated weekly fast of the Church, which enables Churchmen to give additional solemnity to its observance. Since we last wrote on this subject, the call for humiliation is deepened by the vast increase of mortality occasioned by the disease in this city. From the 14th to the 21st of July, the total number of deaths was 1409, an unprecedented number—and of these 714 by cholera. Last week the total was 1352, and by cholera 692. Let us therefore humble ourselves before the hand of God, with weeping, fasting, and praying, that He may be moved by our repentance and humiliation, and turn away this visitation from us.

In addition to the Bishops mentioned in our last, the Bishop of Tennessee has put forth a service for the occasion. We doubt not this has been done by most, if not all, of our Right Reverend Fathers; though the fact, in each instance, may not have been published, or come under our observation.

Dear Mr. Editor,—You will, I am sure, be pleased to know that notice was given on Sunday last, in Trinity Church, and in St. Paul's and St. John's Chapels, and also at the Church of the Annunciation, that a collection would be made on the General Fast Day, for the relief of the Sick Poor in the Cholera Hospitals. Perhaps a notice of this fact in your columns may lead other Churches to adopt the same course either on that day or the following Sunday.

Offertory.

A COMMUNICATION FROM THE REVEREND ARTHUR CLEVELAND COX.—This individual has taken umbrage at our publication of Dr. Jarvis's letter, and our remarks thereon, *(in which we spoke for others as well as for ourselves)* and has addressed us the following epistles, which we publish to exonerate ourselves from any further notice of the writer:

EPISTLE 1.

Hartford, July 28, 1849.

Reverend Sir:

I offer you the accompanying communication, not because I think you will publish it, judging by your injustice on a former occasion, but because I mean to give you the responsibility of refusing it. I demand its publication on the ground that I have a right to be heard in my defence in the columns that have twice endeavored to overwhelm me with the charge of "fabrication." If you are not afraid to confront an honest man, face to face, you will let your readers see your antagonist, as well as your own gladiator. I hate contention, but will not decline this contest, for GOD knoweth that I am in the right, whatever may be the poor excuse, with which you have screwed up your courage to give me the lie so impudently and so falsely. But I must not give vent to my feelings, I say only—*the Lord rebuke thee.*

In all the forgiveness I can call up by the help of God's grace I am

Yours,

A. CLEVELAND COX.

To the Rev. WM. WALTON,
&c., &c., &c..

EPISTLE 2.

or the Churchman.

Hartford, July 28, 1849.

Mr. Editor:

I alone am responsible for the statement of "the Calendar" that the plan of the late examination at the Seminary was suggested by Professor Haight.

I made that statement on the strength of words which passed in the Board between Dr. Jarvis and Dr. Haight, and of which you chose entirely to suppress any reports.

One of the elder trustees understood the whole affair just as I did, and assures me, in writing, that I had reported only facts. You however, have flatly contradicted me. You have declared the statement of the "Calendar" "in all its details and bearing *destitute of the slightest foundation.*" I am certainly surprised at your boldness, but I join issue with you, at once; and undertake to show a *very broad foundation* for the statement, even if it shall be proved that there is some *word* or *quibble* which enables you to be so daring. If it shall appear that you are not *bona fide* as well as *technically* just—you have destroyed forever your power to do further harm. *The whole thing depends on what Dr. Jarvis said in the Board.* I have twice written and asked him to suggest the necessary alterations in my report of what he said, without success. I have, in like manner, asked Dr. Haight to give me a report, and he refuses. It is evident that *what was said* is something you do not choose to have compared with what I reported.

Now sir, you were present in the Board, and you will not deny that Dr. Jarvis said *something* to which Dr. Haight was compelled to rejoin, with a disclaimer of *inconsistency.*

I now demand that you shall give *your own* account of that *something* which Dr. Jarvis said, and pledge your word for its accuracy; as I have pledged my word for the accuracy of my account, so far as I know or believe. When you have done this, I will either prove my own account substantially correct; or else, I will retract it, with every explanation and apology.

If you refuse to bring the matter to this test, I call all good men to witness, that your assault is a malicious libel for which you shall give account to our common Master at His righteous bar.

Your fellow presbyter,

A. CLEVELAND COX.

The Editor of
The Churchman.

THE steamer *Europa* arrived at this port on Thursday morning, the 27th ult., after a fine passage.

The condition of Rome is at prssent one of the chief objects of attention. The French army entered it on the 3d July. Garibaldi had gone with some 6000 followers, to carry on a partizan warfare against the Neapolitans, in the Abruzzi. The following are given, as the conditions on which it was proposed the French should enter.—(*Eng. Chm.*)

1. The French army will enter Rome, and take up the positions it shall think proper.

2. Those Roman troops which, by common agreement with Gen. Oudinot and the Roman commanders, will be destined to remain in the city, will perform the service of the city, and the castle of St. Angelo, jointly with the French troops.

3. The Roman military authorities will appoint various quarters for the other troops of all arms, who will not remain in the city.

4. The communications with Rome, now interrupted by the French army, will be again free.

5. The preparations for defending the interior of the city, being now useless, will be removed, and free circulation established.

6. Individual liberty, and the inviolability of persons for any antecedent act, as well as the safety of property, will be guaranteed indistinctly to all.

7. The National Guard is kept in active service, within the limits of its institution. France will not interfere in the internal administration of the country.

Other accounts say no Convention was made.

The following orders were issued by the French General, July 3d.:

"The following dispositions are decreed pro. tem.: All the powers of the State are united in the military authorities These will immediately unite with them in the exercise of those powers, the municipal authorities. The Assembly, the government, whose violent and oppressive reign began with ingratitude, and terminated in an impious appeal to arms against *a nation friendly to the Roman population*, the clubs and political associations, have ceased to exist. All publications by means of the press, all handbills not authorized by the military authorities, are for the present forbidden. The crimes against persons and property are to be referred to the military tribunals. General Rostolin is appointed Governor of Rome, General Sauvat, Commandant of the city."

The *Journal des Debats* says, no representative assembly should be allowed, because it would not agree with the Pontiff. Reforms in the Roman States should be administrative, not political. The courts of justice should be reorganized. The French code should be introduced. Serious reforms should take place in the religious corporations. Ministers should be laymen, with the exception of the Foreign Secretary; and Roman envoys should also be clerical. The sole freedom allowed the Romans, should be municipal; corporations thus formed, might elect a kind of Consultative Senate, to aid the Pope in his Government, and to vote the Budget. The Journal says, the Pope would be willing to make concessions of this kind.

The Danes had made a sortie from Frederica, and defeated the besiegers, with the loss of 3000 men, losing themselves 1500.

In France, the elections for 35 deputies had resulted in favor of the moderate party, in most instances.

The summary of Hungarian affairs seems to be as follows:—The Austrians had advanced as far as Comorn, where the Hungarians under Georgey were strongly entrenched, and had gained some slight advantages. Paskewitch, with the North Russian army, had crossed the Carpathian mountains, and penetrated as far as Tokay, on the Theiss, and thence to Erlau and Debretz, in having defeated Dembinski, who opposed his route. On the South, Jellachich was to force his way to a union with Paskewitch, but had not made much progress. In the East, the Russians had entered Transylvania, and forced their way to Cronstadt. The main object is, to divide the Hungarian forces into two parts, and then destroy them in detail. In this case, Georgey's army would be the first sufferers. Any tolerable map will show the position of the above towns.

O'Brien and his companions had sailed in the Swift, six gun brig, for Van Diemen's Land.

The Queen, it was said, would visit Ireland the first or second week in August, and great preparations were making by all parties to receive her.

On Tuesday, the 10th inst., in the House of Commons, Mr. Osborne moved for a committee of the whole House to take into consideration the present state of the temporalities of the Church of Ireland, and made a furious speech against the Establishment in that country. Sir G. Grey said he would leave the defence of the Church to those who could make it on more consistent grounds than he could, but as this motion was the first step to its total abolition, he should give it a decided negative. Mr. G. A. Hamilton entered into a very full defence of the Church of Ireland; showed the pluralities which had been reduced; that the property of the Church, if divided amongst the clergy generally, would give only 140l. to each; and that, by the abolition of all benefices in which there were no Protestants, only 1,235l. would be saved. Mr. Hume and Mr. Wood supported the motion, as did Mr. M. J. O'Connell; Mr. Napier ably opposed it. One or two others spoke, when the motion was negatived by 170 to 103.

We understand the Rev. James Mackay, incumbent of St. John's Chapel, Inverness, has been appointed, at the War Office, Episcopal Chaplain to Her Majesty's troops at Fort George.—*Inverness Courier.*

This gentleman was for some time a Presbyter of Connecticut.

EPISCOPAL SYNOD AT ELGIN.—On Wednesday, June 20th, the Episcopal clergy of the United Diocese of Ross and Moray met at Elgin. There were present the Very Rev. Dean Maclaurin, the Ven. Archdeacon Mackenzie; Rev. James Mackay of Inverness; the Rev. James Paterson of Fortrose; the Rev. Hugh W. Jermyn of Forres; the Rev. J. F. MacDonald of Huntly; and the Rev. James Smith of Aberchirder—all members of Synod; also the Rev. John Buchan, formerly of Kirriemuir; the Rev. Patrick Cloyne of Aberdeen; and the Rev. W. Palmer, (deacon) from Paris. After morning service, and a sermon from the Rev. James Mackay, the Communion was administered by the Dean and the Rev. W. Palmer. The Synod was then opened with prayer, in the usual form, and a warm discussion took place, with regard to an appeal from the Rev. W. Palmer, which was ultimately referred to a General Synod of the Scottish Episcopal Church. The clergy afterwards resolved themselves into a meeting of the Diocesan Association, in connection with the Scottish Episc. Ch. Society; and the usual pecuniary grants to the clergy of Ross and Moray were recommended in due form. The proceedings having been closed, all who were present dined at the Deanery.—*Ibid.*

The following amusing story we find in the *Cheltenham Journal.* It reminds us of the famous Maria Monk hoax, and shows the monstrous credulity of ultra-Protestants:

AN IMPOSTOR UNMASKED.—A few weeks ago, a small publication was issued by a Birmingham bookseller, entitled "Narrative of Six Years' Captivity and Suffering among the Monks of St. Bernard, at Charnwood Forest, Leicestershire, by Mr. Jeffereys." In this "narrative" are several statements reflecting great discredit on the establishment referred to, and on the Roman Catholics at large. The Superior of the Monastery, or some person on his behalf, inquired of the publisher for the author, and it was found to be a young man about twenty years' old, who had been clothed and fed for some weeks previous, by the kindness of the Protestants of Wednesbury and the neighborhood, to whom he had represented himself as a monk who had made his escape from the monastery near Loughborough, after being confined there against his will, since the time he was fourteen years old. This publication, and the statements he made at tea-parties, and other Protestant meetings, had excited great interest in the welfare of the young man in that neighborhood, the more so as he told them agents of the community were out, in several directions, for the purpose of again securing him. The publisher, finding the statements contradicted *in toto*, and, having sufficient ground to believe that he had been imposed upon, readily assented to a full inquiry taking place. The author was produced, and, with great firmness, persisted that all he had written was true. The publisher and the Protestant gentlemen who had believed his statements, then (last week) accompanied the Guest Master of the monastery, and an inquiry of about five hours' duration took place, in the presence of several Protestants of that neighborhood. The result of this investigation showed that the author of this "narrative" had never been at this monastery, except for two nights and a day in January last, when he called, in a distressed state, representing himself as "Francis Augustus Arkwright of Gromford." He stated at that time that his father was very wealthy, and had persecuted him for some time, because he wished to become a Roman Catholic; that he had escaped from confinement, and changed clothes with a poor man, and was anxious to take refuge in this place, for the purpose of being instructed in the Catholic faith. The Superior and Guest Master both felt confident that he was an impostor, and declined to do more for him than allowing him shelter and refreshment from Saturday night until Monday. He then went to a cottage in the forest, and induced a little girl to cut his hair very short, after which, he came to Loughborough, and obtained some assistance from a member of the Wesleyan Society there, under pretence that he was a runaway monk. He did the same at some other places in the neighborhood, and subsequently found his way to Wednesbury, where he was very successful for some weeks. From a letter written by the publisher of the narrative, and inserted in the *Protestant Watchman* of July 1st, we find that the man was, (on the 27th of June) in prison, and about to be proceeded against as an impostor.—*Nottingham Journal.*

The same paper gives the following interesting notice:

"THE CHRISTIAN LIFE, *A Manual of Sacred Verse*, by the Rev. Robert Montgomery, 2d edition. This volume possesses many and peculiar claims upon our attention and our sympathy. It is a volume of poems by Robert Montgomery, whose muse has been silent for the last seven years. Its theme is one that comes home to every Christian among us; and its individual attractions are enhanced by the fact that this Christian volume is dedicated to the most Christian cause of charity. It was of this little book that Mr. D'Israeli spoke, when, at the recent festival in aid of the Brompton Hospital for Consumption, he said, alluding to Mr. Montgomery:—"The poet-preacher has placed upon the altar of this charity a volume in which he has embodied his own feelings, and expressed yours. He has also—one of the most popular poets of the day—launched that volume upon the waters, *to bring riches to your harbor*, and give its produce to fructify your soil." The money given to purchase this work will therefore be twice-blest. It will bless those who give, and those who receive it, for the giver will thereby obtain a manual of poetry and devotion, and the recipient (the poor victim of consumption,) will find that shelter and assistance his sick frame and drooping heart so much require. One poem in this collection peculiarly commemorates this object, and it is, in consequence, inscribed to Philip Rose, the founder of the hospital. We have already, again and again, expressed our anxious wishes for the success of the Brompton Hospital; we can only reiterate those wishes and hopes that this volume may, in accordance with the benevolent intention of its author, contribute to the assistance of that very deserving charity."

From the Colonial Church Chronicle.

PRIMARY VISITATION AT ST. HELENA.

THE Bishop of Capetown, as we have lately announced, has been visiting this remote part of his Diocese. The "signs of an apostle" have been exhibited as they never were before; for this is, we believe, the first time that those gifts which it is the peculiar privilege of a Bishop to minister, have been dispensed on these shores. On Palm Sunday, (April 1st,) in the Church at James Town, Mr. Fry, formerly a missionary of the German Church, was admitted to the order of Deacon, with due form, in the presence of a large congregation. On the following Wednesday, the Bishop consecrated the Church, "in memory of St. James," and with it, four adjacent burial-grounds.

On Easter Eve, (April 7th,) 327 persons ratified and confirmed their baptismal vows, and received the blessings which accompany the laying on of a Bishop's hands.

On the 10th of April, at the Bishop's request, a special general meeting of the Church Society was held in James' Town, Sir P. Ross, the Governor, being in the Chair. The first resolution was proposed by R. C. Pennell, Esq., Colonial Secretary; and the Bishop, in seconding it, said, that one object, in summoning the meeting, was to propose certain amendments in the constitution of the Society, which he proceeded to detail, after acknowledging the debt of gratitude due from the Church to the zeal and energy of the original founders of the Society. The new constitution, which was carried without a dissentient voice, defines the objects of the Society as, (1,) provision for additional clergy; (2,) the erection of more Churches; (3,) the dissemination of the Bible and religious books; (4,) missions to the heathen; (5,) the education of natives with a view to holy orders. Thus this Society is now made co-extensive with the Church, and members are now enabled through it to promote all those objects for which the Church itself was founded.

We regret exceedingly that our narrow limits forbid us to lay before our readers the admirable address of the Bishop. Amongst all those Chief Pastors who have, within these ten years, left our shores, in a spirit of self-denial and faith, to build up the Church of Christ in the Colonies, there is none whom Churchmen regard as a worthier successor to the authority and burdens of the Apostolic Office than Bishop Gray. How deeply the need of such a man was felt in other parts of his extensive diocese, before he was appointed to it, and how highly his labors there are already appreciated, the pages of this Magazine have more than once testified. And now, we have, lying before us, a letter from James' Town, in which the writer says:—"The Bishop's Visitation is a crisis with us He has given a powerful impulse in the right direction. Dissent has of late been very busy here; and nothing, I fear, can arrest its progress but efficient Church help, both in the ministry, and in the increase of Church accommodation. . . . The residents at St. Helena are generally extremely poor. Those in authority do what they can; and the Bishop has already helped us *beyond his means;* and, though many persons are here excellently well-disposed, and ready to contribute as largely as they possibly can towards helping themselves, it does seem *impossible* that the various things so greatly needed can be done without *external* aid. Great exertions are being made by a lady to raise money to build the chapel which the Bishop mentions in his speech as so needful in the upper part of James' Town.* But I think it will be some time before she will be able to realize even half the sum requisite, unless more help come from unexpected quarters. . . . I know that if you *can* help forward the interests of the Church even in this distant island, you will feel it a privilege to do so."

We commend this case earnestly to the consideration of our readers. If it be true that, "when one member suffers, all the members are grieved with it," then must the faithful members of the Church of England remember, in their prayers and alms-deeds, this weak and infant mission. In the last words of the Bishop's farewell letter, when he left England,—"May the Mother remember the Daughter-Church, as, I trust, the children will ever intercede for their parents before the throne of God."

* See also Colonial Church Chronicle, vol. II., p. 276.

New Publications.

THE SEVEN LAMPS OF ARCHITECTURE, by John Ruskin, author of "Modern Painters." N. York, John Wiley, 1849. Pages 186.

WE have perused this work with much pleasure and profit also, as we trust. Mr. Ruskin is an artist, and writes as one who is deeply imbued with the love and admiration of his art. The *Seven Lamps* are the seven leading principles which should guide the architect in the planning and erection of his work. These are, 1, Sacrifice; 2, Truth; 3, Power; 4, Beauty; 5, Life; 6, Memory; 7, Obedience. Each law or principle is first stated with great clearness and propriety, and the application is then developed, with great power, beauty, and comprehensiveness, and illustrated by examples drawn from the most celebrated buildings of ancient and modern times. It is a book not to be read merely, but to be studied; every page is suggestive of deep thought, and cannot be fully appreciated till after repeated perusals. By some extracts, our readers may judge if our commendations are not well-deserved. Thus, on *Sacrifice*, (p. 13,) he thus accounts for the pomp and ceremony enjoined in the Mosaic ritual: "There was but one reason, and that an eternal one,—that, as the covenant that He made with men was accompanied with some external sign of its continuance, and of His remembrance of it, so the acceptance of that covenant might be marked and signified by use, in some external sign of their love and obedience, and surrender of themselves and theirs to His will; and that their gratitude to Him, and continual remembrance of Him, might have at once their expression and their enduring testimony in the presentation to Him not only of the firstlings of the herd and the fold, not only of the fruits of the earth, and the tithe of time, but of all treasures of wisdom and beauty: of thought that invents, and the hand that labors, of wealth of wood, and weight of stone; of the strength of iron, and of the light of gold." After showing that this principle is not abrogated under the Christian Dispensation, and rebuking that spirit which would strip the House of God of all ornament and richness, while earthly homes are adorned and furnished in the most sumptuous manner, he continues—"I say this emphatically, that the tenth part of the expense which is sacrificed in domestic vanities, if not absolutely and meaninglessly lost in domestic discomforts and incumbrances, would, if collectively offered, and wisely employed, build a marble Church for every town in England; such a Church as it should be a joy and a blessing even to pass in our daily ways and walks, and as it would bring the light into the eyes to see from afar, lifting its fair height above the purple crowd of humble roofs." Nor can we withhold our expression of concurrence and satisfaction with the excellent remarks on the *motives* with which men should offer their gifts unto God—in the spirit of unostentatious reverence, and personal self-denial—not to be seen and praised of their fellows, but approved of God, who seeth in secret; in every thing to do one's best, and to consider an increase of apparent labor as an increase of beauty; which conditions are admirably elucidated by appropriate deductions and examples.

Most heartily do we approve of the high morality and lofty sentiment exhibited in his elucidation of the law of *Truth.* Especially severe is he on Architectural Deceits:

"This withdrawal of conscientiousness from among the faculties concerned with Art, while it has destroyed the arts themselves, has also rendered, in a measure, nugatory, the evidence which otherwise they might have presented, respecting the character of the respective nations among whom they have been cultivated; otherwise it might appear more than strange that a nation so distinguished for its general uprightness as the English, should admit, in their architecture, more of pretence, concealment, and deceit, than any other of this or past time." [Page 29.]

These deceits he considers under three heads:—1. The suggestion of a false mode of structure and support; 2, the deceptive painting of surfaces, or representation of sculptured ornaments upon them; 3, the use of cast or machine-made ornaments. A diligent perusal of this chapter would, we think, be apt to make both architects and people forswear all shams and deceptions thereafter. As a favorable specimen of our author's acute perception, close reasoning, brilliant fancy, and artistic eye, we could refer to the able examination of the effect of *tracery*, in promoting the decline of true Gothic architecture. [Page 47-56.] After adducing the example from a buttress-door of the cathedral of Rouen, he proceeds:

"That tracery marks a pause between the laying aside of one great ruling principle, and the taking up of another—a pause as marked, as clear, as conspicuous to the distant view of aftertimes, as, to the distant glance of the traveller, is the culminating ridge of the mountain-chain over which he has passed. It was the great water-shed of Gothic art. Before, it had all been ascent; after, it all was decline; both, indeed, by winding paths, and varied slopes; both interrupted, like the gradual rise and fall of the passes of the Alps, by great mountain outliers, isolated or branching from the central chain, and by retrograde or parallel directions of the valleys of access. But the track of the human mind is traceable up to that glorious ridge, in a continuous line, and thence downwards.... And, at that point and that instant, reaching the place that was nearest Heaven, the builders looked back, for the last time, to the way by which they had come, and the scenes through which their early course had passed. They turned away from them and their morning light, and descended towards a new horizon, for a time, in the warmth of western sun, but plunging with every forward step, into more cold and melancholy shade." [Page 49.]

With this beautiful extract, we must conclude our notice, or we might go on to a boundless extent in remarks, and quotations from other parts of the book. We trust that enough has been said to excite an interest among our readers, and that they will procure and examine it for themselves, and judge, by experience, if we have not spoken truly. We must not omit to mention that it is published in a beautiful style, and embellished by several cuts for the better understanding of the text.

THE HISTORY OF ENGLAND, by David Hume. A new edition; vol. I., p. 483. Boston, Phillips, Sampson & Co. 1849.

AMONG the various editions of this well-known and popular history, the present will doubtless take a highly respectable position. It is compactly and handsomely printed, in good-sized, legible type, on smooth, white paper, of a comfortable thickness, and its form [duodecimo] renders it exceedingly convenient for handling. It is to appear monthly, and be completed in six volumes; and, from the lowness of the price, with the excellence of the mechanical execution, will no doubt be a universal favorite. The present volume reaches from the invasion of Britain by Julius Cæsar, to the end of the reign of John.

A LAYMAN'S LESSON TO A LORD BISHOP ON SACERDOTAL POWERS. By Non Nemo; pp. 48, New York. D. Appleton & Co., 1849.

SOME amazingly clear-sighted people have seen much *Popery* in this little volume, and been terribly scared by its appearance. We suppose that Wm. Law would come under the same censure, as he took very much the same ground in the controversy with Hoadley. Our readers will have no fears, when we mention that the present is a reprint of a work printed in 1713, and written by the learned and eminent Roger Lawrence, author of a notable work on Lay Baptism, and spoken of with high respect by such men as Joseph Bingham and Bishop Van Mildert. The Bishop against whom he wrote could not have been Hoadley, as he was not consecrated until two years after, but he was plainly one of the same school. The learned author, at the outset, clearly discriminates between "the Popish corruptions of that power which Christ gave to the spiritual governors of His Church," and the authority and power of pardoning and absolving committed to the Priests of the Anglican Church, as set forth in the Ordination Office for Priests, and that for the "Visitation of the Sick." He proves this authority from Scripture.—St. Matt. xviii., 18; St. John, xx., 21, 22, 23;—and clearly demonstrates that it was not personal, ending with the Apostles, but was to continue throughout all the ages of the Church, and that an infallible power of discerning is not necessary.

"Though, *clave errante*, there is *no absolution*, yet, when both Priest and People do perform their duty, the one by examining, &c., and the other by giving *good testimonies* of the sincerity of their Repentance, absolution must be good and valid, and can never fail of its blessed effects; because the Authority is Christ; and he as much concurs with it, as he does with the right and due admininistration of the Holy Sacraments, which are also means of conveying to us the remission of our sins, upon condition of true and unfeigned repentance." [Page 191.] What teaching can be more sound?

He then proves that this gift of authority by Christ to His Priests, imposes upon men, under *several circumstances*, the duty of a Confession, that they may may receive special absolution. He applies this principle to the case, 1, of those under *deep despair*, as provided for in the *English Communion Office*: 2, of those living in presumptuous sin, as provided for in the English office for the Visitation of the Sick; 3, the restoration of notorious and excommunicated sinners to the communion of the Church, for which Confession and Absolution are evidently required; and 4, the case of sickness, where St. James v. 14, 16, is very ably explained, except that the author thinks the Unction of the Sick should be retained, as it was in the first Book of Edward. The third part demonstrates the power and duty of the governors of the Church to impose such Penances "only, as are suitable to the ends of spiritual government, which was instituted purely to reconcile rebellious sinners to their offended God, and to keep them in due subjection and obedience to His Divine Will and pleasure, that they may obtain eternal life." P. 39. These Penances, he shows, are abstaining for a time from the Holy Communion, Watching and Fastings, Satisfaction for injuries, and Restitution, &c. Some excellent remarks are contained at the close on the duty of submission to spiritual rulers, which is inculcated in the Catechism. On the whole, without vouching for every expression, we consider the tract an excellent one, and prize our copy very highly, as an interesting memorial of the sound doctrine and pious feeling of an eminent layman of the English Church—*O'si sic omnes!*

ANSWER OF A COMMITTEE from the Congregation of St. George's Church, Beekman street, to a statement made by a Committee from the Vestry of St. George's Church, New York to the Vestry of Trinity Church in reference to certain restrictions upon the corporate property of St. George's Church. New York, 1849.

We had occasion to commend the calm and dignified tone of the former pamphlet by this Committee, and the same may be said of the present. They confine thomselves to point out clearly and mildly certain errors and misstatements of their opponents; and the refutation is confirmed by the respectable testimony of Messrs. W. H. Milnor, H. Ketchum, and the Committee themselves, Messrs. J. A. Burtus, F. A. Huntington and Fr. Dominick. After reading this pamphlet carefully, no doubt can remain on any candid mind of the impropriety and wickedness of desecrating the time honored Church in Beekman street by a sale, for the purposes of ostentation and magnificence. Such a *sacrifice* cannot be pleasing to GOD.

SAILOR'S HOME, NEW ORLEANS.—We are informed in a communication from Mr. Henry B. Brewster, that the Rev. Mr. Whitehall, formerly a minister of the Methodist persuasion, but now a clergyman of the Church in New Orleans is conducting a mission among the sailors in that city with great success. A handsome, neat, commodious church building has been erected, and was to have been ready for consecration by the 4th of July.

Mr. Brewster says,—"Having for the last thirteen years resided at the South, and feeling a deep interest in the cause of Seamen, and knowing that a *Home* cannot be supported without *Temperate Seamen*, and that some months, or more probably, years must elapse before the *Home* can be built and put in operation, I have concluded to come to New York, and try if possible to raise some means to enable me to co-operate more efficiently there; to devote myself to the *out doors working*, so necessary and indispensable to the success of the *Bethel cause* in New Orleans. The Church and Christian men, have everything yet to do in that city, and *out door labor* by somebody, must be performed. I have therefore resolved on trying it, myself, *provided* I can find friends to aid me, and I am now in New York, on this business, and shall be happy to see my friends interested in these matters, if they will call on me at the *Sailor's Home* in Cherry Street, during my short stay in this city." We have no personal acquaintance with the writer, but are confident that the ardor and devotion with which he writes will recommend the cause and its agent to the attention of our readers.

CLERICAL CHANGES.

The Rev. Charles E. Bennett, Deacon from Rhode Island, to assist the Rector of Calvary Church, Stonington, Conn.

The Rev. William T. Smithett from Honesdale, Pa., to the Rectorship of the Church of the Ascension, Aesopus, and Missionary Charge of Rondout, Ulster Co., N. Y.

Domestic Intelligence.

CONNECTICUT.—On Sunday, July 22nd, the Bishop of this diocese visited St. Peter's Church, Cheshire, and admitted in the morning, Mr. John A. Paddock, A. B., an alumnus of the General Seminary, to the Holy Order of Deacons. Morning prayers were said by the Rev. Joseph H. Nichols, the Rector of the Parish, being assisted in the lessons by the Rev. Origen P. Holcomb of the Diocese of New York. An appropriate sermon was delivered by the Rev. Seth B. Paddock, the Principal of the Episcopal Academy and the father of the candidate; and the latter was presented to the Bishop by the Rector of St. Peter's.

In the afternoon, after prayers by the Rev. S. B. Paddock, and a sermon by the Rector, the Bishop administered the holy rite of Confirmation to four persons.—*Calendar.*

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—On Tuesday, July 17th, in the morning, services were held in the Baptist House of Worship at Irving, Chautauque Co. Prayers were read by the Rev. Mr. Douglass, and the Bishop preached and confirmed *one* person. Rev. Mr. Campbell, of Irving, and the Rev. Mr. Tyler, of Fredonia, were also present.

In the afternoon of the same day, in the Methodist chapel, at Forrestville, services were held for St. Peter's Church, when the Rev. Mr. Tyler read prayers and the confirmation preface, and the Bishop preached and confirmed *four* persons. The Rev. Mr. Douglass also was present.

On the 18th, in Trinity Church, Fredonia, prayers were read by the Rev. Mr. Arey of Westfield, assisted by the Rev. Mr. Douglass. The confirmation preface was read by the Rector, the Rev. Mr. Tyler, and the Bishop preached and confirmed *nineteen* persons. This church has been greatly enlarged and beautified.

On the 19th, the Bishop visited St. Peter's Church, Westfield, which has also been enlarged and ornamented, among other improvements, with a very handsome Oriel Window. Prayers were read by the Rev. Mr. Hollis, of Ohio, assisted by the Rev. Mr. Douglass, and the confirmation preface by the Rev. Mr. Arey, the Missionary of the station. The Bishop preached and confirmed *six* persons.

On the 20th, in St. Paul's Church, Mayville, prayers were read by the Rev. Mr. Kidder, of Albion, assisted by the Rev. Mr. Douglass. Baptism was administered to two adults, by the Rev. Mr. Arey, who also read the confirmation preface. The Bishop preached and confirmed *three* persons. The Rev. Mr. Hollis also was present.

On Sunday, the 22d, in the morning, the Bishop visited St. James' Church, Batavia. Prayers were read by the Rev. Dr. Shelton of Buffalo, assisted by the Rev. Dr. Bolles, the Rector, who also read the confirmation preface. The Bishop preached and confirmed *ten* persons, including *one* in private.

In the afternoon, in St. Paul's Church, Stafford, prayers were read by the Rev. Dr. Shelton of Buffalo, assisted by the Rev. Mr. Chipman of LeRoy, who read the lessons. The confirmation preface was read by the Rev. Mr. Ward, the minister of the parish, and the Bishop preached and confirmed *fourteen* persons, and the next day one in private, in all *fifteen* persons.

On the 23d, in St. Mark's Church, LeRoy, prayers were read by the Rev. Mr. Van Rensselaer of Mt. Morris, assisted by the Rev. Mr. Ward of Stafford, who read the lessons. The confirmation preface by the Rector, the Rev. Mr. Chipman. The Bishop preached and confirmed *two* persons.

The confirmations above reported were as follows:—

In Christ Church, Irving, 1; St. Peter's, Forrestville, 4; Trinity, Fredonia, 19; St. Peter's, Westfield, 6; St. Paul's, Mayville, 3; St. James', Batavia, 10; St. Paul's, Stafford, 15; St. Mark's, LeRoy, 2.—*Gospel Messenger.*

PENNSYLVANIA.—On the 17th July, Bishop Potter laid the corner stone of a new church at Milton; and next day consecrated St. Mark's Northumberland, in this diocese.—*Banner of the Cross.*

MARYLAND.—We copy the following abstract of the Parochial Reports from the Journal of the Convention of this Diocese for the present year.

Baptisms—adults, 96; infants, 1156; not specified, 449; total, 1701. Confirmed, 251. Communicants—died, 118; removed, 255; added, 532; whole number, 6551. Marriages, 445. Funerals, 755. Sunday School Teachers, 227; Sunday School Scholars, 1717. Contributions for Church purposes, $13,843.15.

The amount of the Episcopal Fund invested is $33,122.23.

ILLINOIS—*Consecration of St Luke's Chapel, Kickapoo.*—This chapel, connected with Christ Church, Robin's-nest, and under the missionary charge of the Rev. Robert Radley was consecrated to the service of God, on Sunday, 8th of July, by the Rt. Rev. Philander Chase, D. D., Bishop of Illinois. Morning prayer was read by Rev. Samuel Chase, of Jubilee College, and the sermon preached by Rev. E. B. Kellogg of Matamora. The Bishop administered the rite of confirmation, and administered the communion, assisted by the missionary in charge, and other clergymen. The Rev. Mr. Mayo, residing at Limestone Prairie, and Rev. J. L. Johnston, of Waverley, were present. The congregation was large and were much interested in the solemnities of the day. The interest in the services was much enhanced by the address of the Bishop, previous to his administering confirmation. The music was excellent and in all respects appropriate; the choir in the main consisting of the family of the Rev. Mr. Mayo.—*Motto.*

It seems the Convention which was to have met on the 15th of June, at Chicago, was not held. The causes assigned are the Cholera, and the want of means on the part of the Clergy.—ED.

Notices.

CALVARY CHURCH, WILLIAMSBURGH.

The Rev. C. H. Williamson will, by divine permission, preach the quarterly sermon for the above congregation, (now assembling in Odd Fellows' Hall, near Grand Street) on Sunday evening next, August 5th.

Services commence at a quarter before eight. au4

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 24th inst., the Treasurer has received the following contributions:

A late member of St. Paul's, Alexandria, D C, one-half 4 50; Charles Carville, Esq, of New York, one-half, $5; Trinity ch, New Haven, Conn, $60; Christ ch, Raleigh, N C, $40; St. James', Newtown, L I, for Ohio, 6 12; St Paul's, Columbus, Miss, one half $15; Ladies' Miss Ass'n, one-half $10; total $140 62.

THOMAS N. STANFORD, Treas.,
New York, July 31, 1849. 139 Broadway.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 24th inst.

Miss Edwards, annual, $1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, July 31, 1849.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 24th inst.

Miss Caroline S Edwards, annual, $2; a member of the Church of the Ascension, by Mr T N Stanford, 1 50; St Peters ch, Lithgow 5, and for Prayer Books sold, 5, Rev. Homer Wheaton, $10; through the Rev Dr Balch at the request of a Parishioner (since deceased) of St Bartholomew's ch, $50; total $63 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 31, 1849. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 17th inst, the following contributions, viz.:

From St John's ch, Cohoes, Rev F W Shackelford, 5 50; St Peter's ch, Westchester, Rev C D Jackson, 25 82; St Philip's ch, Phillipstown, Rev Robert Shaw, 3 50; St James' ch, North Salem, Rev O H Smith, $2; St Paul's ch, Waddington, Rev J H Hansen, 6 25, and special collection, 3 72; a member of ch of the Ascension, N Y, by the hands of T N Stanford Esq, 1 50; total, $48 32.

C. N. S. ROWLAND, Treasurer,
July 31, 1849. 55 Water-st.

Died.

On Sunday, July 29th, at the residence of his son-in-law, Gen. John A. Dix, near Port Chester, West Chester Co., the Hon. JOHN J. MORGAN, of this city, in the 81st year of his age.

The funeral services were performed in Trinity Church, New York, of which the deceased was a Vestryman, and the body was there deposited in the family vault.

On the 23rd ult., at Geneva, W. N. Y. ELIZABETH ROBINSON, daughter of Peter and Mary W. Bours.

Advertisements.

THE MAIDEN AUNT.

D. APPLETON & CO. publish this week, The Maiden Aunt, a story by F. M., reprinted from the London Edition, one vol., 12mo, paper cover, 50 cts., cloth 75 cts

"A delightfully interesting moral Tale." au4

D. APPLETON & CO. have just published Lady Alice, or the New Una, a Novel, 12mo, cloth, 1 25, 2 vols. paper, 1 00.

"'Lady Alice' is decidedly a work of genius, indeed we know of few fictions wherein this first and highest excellence is more apparent. It is both peculiar and original. Nothing since 'Jane Eyre' is more so. Whoever wrote it is, or rather may be, a great writer. He writes like a full grown man, master of his subject and himself. He has occasional passages of both strength and beauty, he has pathos, delicacy and spirit. He is finished and elaborate to a fault, more than this, he is exceedingly ingenious in constructing his plot and effective in bringing his incidents to bear." au4

RARE AND VALUABLE WORKS just received from London.

Bishop Gibson's Codex Juris Ecclesiastici Anglicani 2 vols., folio.
Fleury's Ecclesiastical History, the only English translation, 5 vols., 4to.
Bp. Reynold's Works, 6 vols., 8vo.
Leigh Richmond's Fathers of the Church of England, 8 vols., 8vo.
Stanhope on the Epistles, 5 vols.
Slade " " "
Grier's Reply to Milner's End of Controversy, with the defence.
Grier's reply to Ward's Errata of the Protestant Bible, 4to.
Grier's Epitome of the General Councils.
Horsley's Tracts on Unitarianism.
Bp. Heber's Bampton Lectures.
Bp. Lawrence's "
Howlett on reading the Liturgy.
John's Archeology.
Bisses Beauty of Holiness.
Dr. Brett's History of the World.
Tracts of the Anglican Fathers, 6 parts.
Dr. Douglass on Miracles.
Bp. Smallbrook "
A Discourse concerning Auricular Confession, in answer to the "Historia Confessionis Auricularis" 1648.
Dens Theology, a complete copy, 8 vols.
Lloyd Thesaures Ecclesiasticus.
Taylor's Hebrew Concordance, 2 vols., folio.

The foregoing embraces some of the rarest works, and most difficult to obtain in England.

For sale by
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Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

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New York, August 4, 1849. tf

REPORT FOR JULY.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of July, 1849, One Hundred and Fifty-three Policies, viz.:

To Merch'ts & Traders	40	To Clergymen	5
" Mechanics	14	" U. S. Officers	0
" Manufacturers	22	" Pub. Officers	4
" Clerks	27	" Sea Captains	4
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New Policies issued in July, 1849, 153
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CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19

JOHN MACE, Sexton of the Church of the Mediator, (under the pastoral care of the Rev. Dr. Hawks,) and General Furnishing Undertaker, No. 75 Carmine street. Persons desiring information respecting the pews of the above church, which is now located in the large Chapel of the University, may obtain it by applying to the above, either at his office, during the week, or at the door on Sunday. July 28—1t$

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

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STANFORD & SWORDS,
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July 21—1t

Poetry.

"I would not live alway."

We find the following beautiful poem, in the *Christian Intelligencer*, given as the original version of the hymn in our Prayer Book. To those of our readers who have seen it before, a re-perusal will doubtless be welcome; and to those who have not seen it, the insertion of it in our columns will, we are assured, be productive both of gratification and profit.—[Ed.

I would not live alway, live alway below!
Oh no, I'll not linger when bidden to go;
The days of our pilgrimage granted us here,
Are enough for life's woes, full enough for its cheer.
Would I shrink from the path which the prophets of God,
Apostles and martyrs, so joyously trod?
While brethren and friends are all hastening home,
Like a spirit unblest o'er the earth would I roam?

I would not live alway—I ask not to stay
Where storm after storm rises dark o'er the way;
Where seeking for peace, we but hover around,
Like the patriarch's bird, and no resting is found;
Where Hope, when she paints her gay bow in the air,
Leaves its brilliance to fade in the night of despair;
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plunge that bears him away.

I would not live alway, thus fettered by sin;
Temptation without and corruption within:
In a moment of strength if I sever the chain,
Scarce the victory's mine, e'er I'm captive again.
E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitent tears:
The festival trump calls for jubilant songs,
And my spirit her own Miserere prolongs.

I would not live alway—no, welcome the tomb:
Immortality's lamp burns there bright 'mid the gloom,
There, too, is the pillow where Christ bowed his head:
Oh, soft are the slumbers of that holy bed.
And then the glad dawn soon to follow that night,
When the sunrise of glory shall beam on my sight;
When the full matin song, as the sleepers arise
To shout in the morning, shall peal through the skies.

Who, who would live alway? away from his God,
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;
Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the songs of salvation unceasingly roll,
And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?
The notes of the harpers ring sweet in the air:
And see, soft unfolding, those portals of gold!
The King all arrayed in his beauty, behold.
O give me, O give me the wings of a dove!
Let me hasten my flight to those mansions above;
Aye, 'tis now that my soul on swift pinions would soar,
And in ecstasy bid earth adieu evermore.

Selected Matter.

From the Colonial Church Chronicle.

Gibraltar.

Sir,—There are few English people who set foot on Gibraltar without experiencing surprise at the singular character of the population. The traveller hears on all sides of him his own language, spoken with sufficient contempt of its grammar and pronunciation, by the so-called British subjects, a very heterogeneous compound of the Jew and Gentile; in the bustling streets he encounters crowds of Moors and Barbary Jews in their respective national dresses; English soldiers and sailors, of course, and the Andalusian in his peculiar sombrero and jacket. It may be well supposed that the religious mind of such a community is terribly divided; and such is indeed the case, and it would never answer for one dreaming much about religious unity, if he valued his peace of mind, to select the 'Rock' for a residence. But unfortunately this strife of opinion is greater than it need have been, had our own Church, in good time, shown that energy and taken that position in this important place, which she ought to have done.

I shall say little of the Jews and Moors; the former have five synagogues, one of which is of considerable size, and several schools; the Mahommedan, as his belief is adapted as well to the wandering tribes of the desert as the settled inhabitants of towns, neither needs nor possesses a place of worship in this land of the stranger.

To begin with those of the Christians who were first settled here. The Roman Catholics have two churches or chapels; at the north end is the old parish church of St. Mary, converted into a cathedral, connected with which are schools; and at the south is a small chapel, to which is also attached a boys' and girls' school. The Vicar Apostolic, or Bishop Hughes, as he has been called since the appointment of our Bishop, presides over these establishments with a staff of ten priests. When "the Rock" was first surrendered to the British, one priest was deemed sufficient for the service of the Church, as the majority of the inhabitants abandoned it for ever, and settled at Algesiras and San Roque, leaving only a few Genoese; but Bishop Hughes is known to possess his full share of animosity to all communions but that of his own, and leaves nothing undone to extend his authority even beyond the eleven or twelve thousand nominal Roman Catholics that are said to belong to the place, and he has been in consequence gradually increasing the number of his clergy every year. The population of Gibraltar is so constituted, that whatever communion is most active, must become more or less proselyting; for there are, or at least were, in former years, marriages contracted between Jews and Christians, and Roman Catholics and Protestants; and the offspring of these unions compose that body which is subject to the contending influence of the Protestants and Roman Catholics. The same sort of thing occurs amongst the Protestants themselves, where members of the Church of England intermarry with Presbyterians and Wesleyans.

The comparatively new Protestant chapel is now converted into a cathedral; such a cathedral as it is to be hoped, is without its parallel. It is even without a bell of any kind to call to prayers. There was once, I believe, a small bell turret, which either fell down, or was taken down, because of insufficient support. There has been much talk of erecting a campanile, or detached clock and bell turret, but this trifling matter has not been accomplished. Presiding over the cathedral, and in fact, the civil interest generally, of the Church of England, is the civil Chaplain and archdeacon, whose agreeable manners and numerous accomplishments all admit; he has, however, arrived at that time of life, which entitles him to some permanent assistance. Sunday afternoon, service is performed by the zealous chaplain to the convict establishment, whose duties appear to be of the most laborious description; and for thus adding to them, he is rewarded only by the shadowy honor of a stall in the cathedral. In the Sunday evenings, the prayers of the Church of England are read in Spanish, and a Spanish sermon is delivered by a gentleman who was once a priest in the Spanish Church, whose interesting history is probably known to you and your readers. His whole address is that of a well-educated, high-minded, and independent man. He is married, but there is nothing in this but what redounds to his credit: being the last to merit any of the charges that the Romanists have so often made against those who have abandoned their communion for ours. For the above named services, and for assisting at the morning prayers, he receives a sum, I believe, under £50 a year. Considering his peculiar position, his unimpeachable character, and his preclusion from employment in his own country, there appears here a strange want of that English generosity that is proverbial.

With respect to the attendance at Divine worship, I chanced to be at Gibraltar during a wet season; but from what I saw, I should reckon the Sunday morning congregations as under one hundred and twenty, the afternoon, as under fifty, and the evening, as under twelve. Many reasons may be assigned for this miserable attendance, without reflecting in any way upon the officiating clergy.

Two of these, from having other important business, are precluded from pastoral intercourse with their congregations; but in fact, with few exceptions, there is among the civilians, none of the hereditary love of the Church of England, her rules and services, and veneration for the great men who have shone as lights within her pale, that is met with in other places, at least amongst the well instructed members of her communion. Hence it is no wonder there is so little personal sacrifice made in her behalf. Out of the enormous sum of £30,000, which is drawn from "the Rock," for the salaries of its officials, &c., &c., the Church does not come in for £400 a year. Of the three clergymen who habitually officiate in the Cathedral, one receives nothing for his services, and another, as I have stated, only a precarious £50 a year. This partiality is the more conspicuous, because more than one of the official posts of the garrison are utter sinecures. The occupants of them receive from £500 to £1000 a year, for leading a life that may be truly described as *otium cum dignitate*. In connection with the cathedral, is a school containing about 150 children. The boys in the upper classes can mostly repeat the Church Catechism in English and Spanish. Besides the Cathedral, there is the garrison chapel, which is exclusively for the military, and the Garrison Chaplain is, in reality, independent of Episcopal jurisdiction. The Wesleyans more than divide the Protestant interest on "the Rock," with the Church of England. The "*Mission Protestante*," as they ostentatiously denominate their establishment, costs the Parent Society upwards of £800 a year, the sums raised on "the Rock" being wholly inadequate to defray the expenses of the mission. But they can show something for this; their schools are incomparably the most flourishing of all; they have, in the north, a chapel and three schools, looked after by two ministers; and at the south, an excellent school-room, which is also used as a chapel. Many Spanish children of both sexes are here instructed in Protestant principles, without being at all pledged to embrace the Protestant faith. A lay-preacher and schoolmaster, who from long residence on "the Rock," is well acquainted with the Spanish language, is the chief superintendent of this establishment; the junior minister preaches occasionally in Spanish both here and in the town. The Roman Catholics and Wesleyans have wisely established chapels and schools at both ends of "the Rock," for the population of Gibraltar is distributed into two towns, divided by the Alameda, and Parade ground; and in any ecclesiastical arrangement, the necessity of a chapel of ease at the south is immediately obvious.

I must not omit to mention an act of disinterestedness on the part of the senior Wesleyan minister. He purchased at his own cost, a vessel, which he fitted up as a floating chapel, for the accommodation of sailors in the port. Having been recalled from Gibraltar, he is willing to part with this vessel to any Protestant communion, at a loss to himself of £100. And it is to be hoped that the Church of England may embrace this opportunity of furthering the spiritual welfare of the numerous seamen frequenting the harbor.

The list of churches and chapels is not yet completed. The Free Church of Scotland, those Donatists of the North, likewise claim a footing here. A talented preacher has lately been sent out to take the place of the former Presbyterian minister, and consequences have ensued such as might have been anticipated, from what I have already said respecting the character of the population. Many members of the Church of England have, for Sundays consecutively, frequented his ministrations; some, apparently, because they would show their independence, others for fashion's sake, and not a few doubtless from the natural disposition to follow a crowd. Accordingly the Free Church of Scotland is impressed with an idea that she has a special mission here; and although until within this present year a large room has been found sufficient for their requirements, they talk of erecting a chapel, and adding one more to the numerous Anglo-hispanico-schools. The Church of England is not often brought into collision with the Free Church of Scotland, but a glance into the Catechisms put forth by the General Assembly of that body, will show how little charity is entertained by them towards the *Prelatical Church of England*. In their opinions, they are scarcely less fanatical than the Covenanters, whose wild zeal has furnished so rich a field for the author of Waverly; but they are more ambitious, and possess more of the missionary spirit and therefore will be often found subverting the legitimate influence of our own Church.

As the hereditary Protestants, exclusive of the military of Gibraltar, cannot amount to more than fifteen hundred, it is said that there are already sufficient ministers for the needs of the population. This of course was said with greater force years ago, yet the Wesleyans found room for two ministers; and the Free Church of Scotland, as I have just stated, are talking of enlarging their operations. As the Wesleyans make use of the Church Prayers in their chapels, how excellent a thing it would be, if they could anyhow be brought partially under episcopal superintendence! if they could be made to bear some such relation in the ecclesiastical world to the regular clergy of the Church of England, as in the military world, the East India Company's service does to her majesty's troops.

I have thus endeavored to present to you a picture of Gibraltar, as it appears to the eyes of a Churchman. I could write much upon the military character, the indifference of the officers of the line, and the deficient education of many, entering as they do, before manhood opens to them, upon a life of incessant frivolity; but I fear I have already exceeded the limits you can allow for such communications as these.

Montpellier. T. D.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

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Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 59 Varick st.
Berry, Rev. Samuel V., 4 York st.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 142 Mercer st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Forbes, D. D., Rev. John M., 477 Hudson st.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 2 Park Place, and 21 N. Moore st.
Hart, Rev. A. Bloomer, 5 Mercer st.
Harwood, Rev. Edwin, 5th Avenue and 79th st.
Hawks, D.D., Rev. Francis L., 18 Eleventh st.
Henry, D. D., Rev. Caleb S., 146 Macdougal st.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 20 14th-st, near University Place.
Houghton, Rev. George H., 36 East 27th st.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison st.
Huddart, Rev. R. Townsend, Twenty-third st.
Huntington, Rev. Jedediah, 9th Avenue, near 22d st.
Irving, Rev. Pierre P., 2 Park Place.
Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity st.
Little, Rev. Charles L., 224 3d Avenue.
Marcus, Rev. Moses, 15 West 24th st.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., 110 West 20th st.
Ogilby, D. D., Rev. John D., Theo. Sem., Chelsea Sq., 20th st.
Pardee, Rev. Isaac, 13 St. Mark's Place.
Parker, Rev. Benjamin C. C, 114 East Broadway.
Parker, Rev. Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
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Pound, Rev. Jesse, 50 Fourth st.
Preston, Rev. Thomas S., 129 Barrow st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 3 St Clement's Place.
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Shimeall, Rev. Richard C., 12 10th st.
Southard, Rev. Samuel L., Rectory, rear of Calvary Church.
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Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert st.
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Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
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July 14—1t

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July 28—1t

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The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

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November 11

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NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.

May 19.

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STANFORD & SWORDS, Publishers,
July 28. 137 Broadway.

JOHN MACE, Sexton of the Church of the Mediator, (under the pastoral care of the Rev. Dr. Hawks,) and General Furnishing Undertaker, No. 75 Carmine street. Persons desiring information respecting the pews of the above church, which is now located in the large Chapel of the University, may obtain it by applying to the above, either at his office, during the week, or at the door on Sunday.

July 28—1t$

NEW BOOKS BY NIAGARA.

Hooks' Holy Thoughts.
The Sabbath.
Blakely's Temporal Benefits of Christianity.
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Also a large assortment of Theological Works.

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THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, and quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

TRUSTEES:

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William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler,
Amos S. Perry,
Joseph Tuckerman,
Gideon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M. D. Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadwa
May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrument, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Buider, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16,tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,
Charles S. Macknett,
Edward Anthony,
Lewis C. Grover,
Henry McFarlan,
William M. Simpson,
Seth Low,
Joel W. Condit,
William A. F. Pentz,
Thomas B. Segur,
Andrew S. Snelling,
Randal H. Green.

ROBT. L. PATTERSON, President.
Benj. C. Miller, Secretary.
JOSEPH L. LORD, Agent.
Valentine Mott, M. D., } Medical Board of
Jer Van Rensselaer, M. D. } Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

REPORT FOR JUNE.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of June, 1849, One Hundred and Forty-one Policies, viz.:

To Merch'ts & Traders	44	To Clergymen	5
" Mechanics	13	" U. S. Officers	2
" Manufacturers	10	" Pub. Officers	4
" Clerks	22	" Sea Captains	4
" Physicians	6	" Teachers	5
" Ladies	9	" Students	2
" Lawyers	7	" Other occupations	8
	111		30
			111

New Policies issued in June, 1849, 141
Surplus of the Company exceeds. $800,000

Robert L. Patterson, President.
Benjamin C. Miller, Secretary.
Joseph L. Lord, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. July 14.

COLLEGE OF ST. JAMES, Washington county, Md. The Annual Commencement will take place on Thursday, July 26.

The Midsummer Examination will commence on the previous Thursday, the 19th.

The friends of the College, and of its students, and the public generally, are respectfully invited to attend.

The next session of the *College* and the *Grammar School* will commence on Monday, October 2d.

JOHN B KERFOOT, Rector, &c.
July 14—3t

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the College, or into The Grammar School; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a Mercantile Class, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to

JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

VINUM PURUM AD SACROS,

IMPORTED, and for sale at moderate prices by, THOMAS McMULLEN, 10 Wall street.
"Pure Wine for Sacramental Use."

RICHARD UPJOHN, Architect, has removed his office to No. 64 Broadway.
June 23—3t$

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st., N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burritt's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.
Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " " " $1 18.
" Pictorial History of the United States, 80 cts
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece, 80 cts.
" Pictorial History of Rome.
Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.
The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.
The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.
Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.
The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.
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Key to the Practical French Teacher, 63 cts.
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Astronomical Maps. By H. Mattison, 16 Nos. cloth backs and rollers, with case and book, per set, $20
Astronomical Maps on heavy paper and rollers, $15
Elementary Astronomy, to accompany the Astronomical Maps. By H. Mattison. 18mo. 50 cts.
Sermons to Presbyterians. By G. T. Chapman, D. D 1 vol. imperial 12mo. $1 25.
The Book of Psalms, translated into English Verse. By the Rt. Rev. George Burgess, Bishop of the Diocese of Maine, 1 vol. 12mo. 75 cts.
☞ Academies and Schools supplied, and a liberal deduction from above prices made. Nov11

SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

FOR Church Cushions—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by

F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William street,
July 7—3m near John street.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq.

Sept. 2—tf

☞ At Reduced Prices for Cash only ☜

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John Street, New York:

Books of Instruction.

Union Primer....................	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
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" " 2, "	"	6 00
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Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

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The Church Catechism, simplified by Question and Answer, $3 00.

Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

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Cheap Library.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

The Library to this date is 186 vols.. of various prices. Total, $29 06, nett.

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Stories illustrative of our duty to God..........	"	18	"
Charles Burton. A Tale.........	"	23	"
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PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and fifty copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St.

EDUCATION IN SCOTLAND.—The Rev. James Mackay, M. A., of King's College, Aberdeen, (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their particular departments.

When the students are prepared for the University, they will have an opportunity (if desired) of attending the regular Curriculum at King's College, when they may graduate at the close of the fourth session. At the Scottish Universities, the length of each session never exceeds six months.

Mr. Mackay, if requested by parents or guardians, will take an annual tour with his pupils through the principal cities of Great Britain, varying the route each year. *Mr. M. resided for seven years in the United States*; and he has had long experience as a teacher.

TERMS:

School-boys—*Five Hundred Dollars*, per annum;
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N. B.—These terms, payable half-yearly in advance, include boarding, washing, books, stationary, and *all fees* at School or College. Clothing and travelling expenses will, of course, be charged according to the actual amount.

Application may be made to the

REV. JAMES MACKAY,
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Mr. Mackay takes the liberty of referring to the Right Rev. the Bishop of Moray, Priory, Pitteneveem; the Right Rev. the Bishop of Argyll and the Isles Duntroon Castle, Argyll-shire; and the Very Rev. the Dean of Moray, Deanery, Inverness;

Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev. Dr. Ducachet of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev. Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocese of Connecticut;

Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, Nov. 24, 1848—1y1tmi.3tm4p

ORGANS—HENRY ERBEN, 172 CENtre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

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Two Gothic Organs of 4 stops, 8 feet high, 5 feet 6 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second hand Church Organ.

November 3—1y.